

A SHORT <sup>1148</sup>  
INTRODUCTION  
TO THE  
HEBREW TONGUE

Being a translation of the Learned  
JOHN BUXTORFIUS  
*R*EPITOME  
of his *Hebrew Grammar*.

That those which are ignorant of the Latin  
tongue, may attaine by this *English* introduction  
to the knowledge and apprehension of the  
original Text of Scripture.

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By JOHN DAVIS School-master.

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Whereunto is annexed an *English* interlineall interpretation of some *Hebrew* Texts of the *Psalms*  
for the profit of young beginners.

(*The like never before published.*)

Together with certaine pertinent rules concerning  
the seate of *Accents* in *Nouns* and *Verbs*, *Participles*, and *Pronouns*, *Affixes*, and words  
declined.

IN LONDON. *Printed*

Printed by Roger Daniel, for Humphrey Moseley,  
at the *Princes Armes* in *St. Pauls Church-*  
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1749  
1747

data:

Artian  
habita  
dicto  
1655. 3716

LIS. SS. Th. D.

cedant,

tionibus, quas  
indicabit.

1749

1747

TONIÆ.

Leonardus Lichfield,

Thos. Robinson,

Dom. 1657. 1658



To the Reverend, Learned, and faithfull Minister  
of CHRIST, my much honoured

TUTOR,

MR. H E L P F O X

PREACHER OF THE

G O S P E L

IN THE CITY OF

G L O C E S T E R.

SIR,

**I** Long desired, even with a longing desire  
to hear of your being and well-being  
hence it was that I enquired for you, as I  
occasionally rid through the City of Gloucester  
this last Summer, and happily hearing of you, gave  
you a visit; but could make no stay, neither with you  
nor in your City (so much as one hour) to refresh me in  
your pious company, by reason of my engagements  
to London. And though providence had so ordered  
that the next day you intended to set forth from Gloucester  
towards London, and we hoped to have supped  
together at the first stage, yet were we so prevented  
by the weather, or otherwise; that all I could obtain  
upon the road was but a sight of you, as your Coach



*Handwritten signature or mark.*

*Handwritten number or mark.*

## D E D I C A T O R Y.

severall uses if possible; but what ever I forgot, you  
 me remember the doctrine. Good was your Counsell  
 to me at that time! for I shall never forget that pre  
 cepts; nor such LOVE. Thus did you frequently break  
 forth your self into me: for which, what shall I render  
 or what am I capable to remunerate, unless the same  
 which I received, which is LOVE? The Apostle in  
 deed calles it a debt, Owe no man any thing (saith he)  
 but to LOVE one another, Rom. 13. 8. I should be  
 sorry to be found so dishonest as not to pay my debts  
 where I owe, especially such a debt as LOVE, and  
 more especially to such a creditour as your self; who  
 lent me of this LOVE when I was not able to pay. did  
 I say, you lent it me? I am confident, Sir, you bestowed  
 it on me gratis, expecting no return: howbeit I had  
 rather you should loose your expectation, then I come  
 short of my duty. My words are too narrow to ex  
 presse my heart; could that be discerned, you might be  
 hold a landskip of my LOVE to you: my very heart is  
 much short of your deserving, and my best words come  
 short of my heart. I am also sensible what a slender sa  
 tisfaction here I offer you, to set your Name before so  
 small a volume as this. Had it been prefixed to a triple  
 volumed martyrology, it had been something suitable  
 to your memorable name; but noble minds give  
 much, and accept of the smallest, returns. Accept, I be  
 seech you, the volume of my heart, as a compensation  
 of this so mean expreffion of my unfeigned affection.  
 If I write any thing worthy to be patronized, I love  
 to present it to a Patron, both able, and willing to pa  
 tronize:

# THE EPISTLE

by me: however I joyed to hear of you, but much  
 more I had the happinesse to see your  
 face. And since I as much longed to propine you  
 some gratefull testimony of my LOVE, and  
 thankfulness for those sound, savoury, and  
 sweet distillations, which sometime trickled from the  
 chalice of your mind into the frail, and fragil reception  
 of my understanding, while I was your Scholar at  
 Newland free-Schoole in the County of Gloucester. But  
 that which doth further and for ever oblige me un-  
 to you is, that you were not only anxious, and more then  
 ordinarily solicitous to infuse into me good literature,  
 but to season my yowth with sound doctrine, which,  
 as one \*saith, is the radix of all honesty. I was  
 scarcely <sup>Plutar.</sup> ~~in~~ <sup>in</sup> when under your tuition: for  
 I had not somuch as a profession of Religion; but you  
 laboured with me and some others of your Scholars,  
 to conform our judgements: and your lectures were not  
 only profitable to your Scholars in your School;  
 but all the adjacent \* parts did taste of, and  
 refresh themselves in the honey-milk Rivers of  
 your Divinity. I was not only instructed in your School,  
 but often taken into your chamber: and there I shall  
 never forget, nor can I forbear to mention it, how once  
<sup>Anthony</sup> you laboured to possesse me, and \* one more,  
<sup>Hec.</sup> with a Method whereby we might hear  
 your Sermons profitably. You bid me mind the expli-  
 cation and application: in the explication the divi-  
 sion of the Text, but chiefly the doctrine raised and  
 moved. In the application you bid me bear away the  
 severall



## D E D I C A T O R Y.

3. Et quamvis versio Anglica exstat Testamenti Veteris, tamen tantum abest, ut veritatem Jehovah in plurimis locis exprimat, sic etiam in multis à veritate multum erret: *though an English translation of the Old Testament be exstant, yet so that it may express the truth of God in many places, and also it may much wander from the truth.*

4. Hoc amplius etiam, versionem verbi Dei Latine vel Anglice non tam amplam esse, quin plurima errata eveniant; impossibile est lumina Scripturæ Sacræ sic transferri, ut non in origine sint multò præclariora: *thus more a translation of the Word of God, whether Latin or English, is not so ample, but very many faults may happen: it is impossible that the holy Scripture may be so translated, as not to be far more excellent in the originall. I say, these truths answered all my objections, and cleared all scruples, and set me upon this work with much eagernesse, and I have made choice of this learned Grammarian, for his excellent rudiments in this tongue; and of this his epitome: for that 'tis answerable to the title, short, and withall pertinent, knowing 'tis better both for Master and Scholar, that much or many things be taught by few words, then little, or few things by many: because time is short, and the work much. But when I had finished this compendium of his elements, and made it as usefull for English as Latin Scholars; it lay by me many monerhs; yet all that while not idle, but instructing καὶ διὰ τοῦτο καὶ διὰ τοῦτο, at certain seasons, some who understood not the Latin in that perfection, as to learn a  
lan-*

# THE EPISTLE

monize: of the first, there is not the least suspicion, for I experimentally found your singular skill in the Orientall Tongues, especially the Originalls of holy Scripture; and for the later, (to wit) your willingness, I have more then ordinary cause to believe; forasmuch as you are learned: for a learned man, or a linguist cares not how many have skill in his Languages: for thereby he hath the more use of his acquired tongues. But here I suggest a check, though it may be not from your self, yet from some that are learned, yet ignorant of the publick good; for that I endeavour to make this holy tongue common, which should be proper onely to the learned in the Latin; but this I anticipate, and reprehend such of a very great injurie to the publick (to wit) of endeavouring the monopolizing that commoditie, which should be every mans money. I confesse, this scruple lay long in mine own breast, forbidding this undertaking, and checked every motion I made to my self in this way, till at last it was dissipated with these meditations.

1. That the Hebrew tongue is the Language of God's Word, the Language of Canaan; & cognitionem verbi Dei in Linguâ Hebræâ Ecclesiæ Dei necessariam esse, that the knowledge of the word of God in the Hebrew tongue is necessarie to the Church of God, as well to the people as Ministers.

2. Et fontes Legis, & Prophetarum in Hebræis literis contineri, the principall of the Law, and the prophets are contained in the Hebrew letters.

3. Et

## D E D I C A T O R Y.

*shelter, & guard this little one, under your strong & skilfull armes, & invincible weapons, from the rude & unskilfull blowes & ignominious reproches of the over-curious Momus who when he could find no fault with Venus beautifull face, descended to her feet, & there finding no blemish, scorns to be accounted deaf, or void of both senses, but cries out, her shoes creak! how many of his sons are in our dayes, who gaze upon many excellent pieces of art, & finding nothing amisse, presently exclaime of that they hear, and condemne that which they can find no fault with themselves, only by hear-say; but*

*Hic quis piscatur, cyprino parcito pisci,  
Vel magis ad fundum porrigat illecebram.*

*Let him that angles in this pond of mine,  
Forbear the carp, or get a longer line.*

*Sir, I am confident, you cannot be ignorant how usuall it is to vituperate, or calumnieate even the best men, and things, and if any one endeavoureth any thing for the good of the publick, especially if it savoureth of Religion, or tendeth to the clearing of the Word of God, he is sure to be ha&t and pierced with cruel, & sharp swords, or bitter words Ps. 64. 3. but blessed be my God, I am inwardly comforted and supported with the innocency of a good conscience. And if this which I have done, with a good heart, be taken of you in good part, it is all the return expected of him, who still acknowledgeth himself indebted unto your Love,*  
*pro-*

## THE EPISTLE

language by it, yet longed after a knowledge of the originall languages of Scripture, for their spiritual edification; so having experience of the private good this hath done, I thought I should be an enemy to the publick, if I should smother it; yet I was not resolved to Print it, but that I was overcome by importunity, not so much from without (which was much) as from within (which was more,) alleadging, if I should not publish this, I should obscure much light, which might shine into the knowledge and hearts of many Christians: whereupon I was spiritually animated, and resolved to lay my self open to any censure rather then be guilty of the smothering a babe which may be instrumentall to the common good. I expect that some in the world give it but slight entertainment, and I like it the better for that: as Divine Luther said, when his marriage with Katherine à Bora was disliked, If the world were not offended with me (saith he) for this thing, I should be offended with the world, and should fear that it was not of God which I have done: so I should like this my undertaking the worse, if the world, or every man in the world should like it. I am resolved, utterly to dislike any thing in my self, or others that the world shall like; yet, worthy Sir, I shall rejoyce, & be encouraged, if you but vouchsafe to favour, and patronize this as the true portraiture of the Legitimate of that excellently learned, and famous Scholar I. Buxt. sen. since the true effigies remains, though the habit be the more mean (by my adoption, or translation) I doubt not but you will deigne etc  
shel.

T O T H E  
R E A D E R.

*Courteous Reader,*

**T**He intention of this Translation was, partly for the benefit of Schools, partly for the good of the people of God, that they might not be altogether ignorant of the *Hebrew* tongue, but may be hereby provided with some skill to put by, and ward the blows of the malicious enemies to the truths of God. And if any shall make any other use of this book, they are onely the monstrous spiders of our age, who suck poyson out of the sweetest and wholesomest flowers. And mad-men-like, use that sword of the Word to destroy themselves and others, which was appointed onely to save and defend us from our enemies. The Bible being in the *English* tongue, these persons wrest it, and abuse it; doth the fault lie at the doors of those worthy Translatours? or in the thing it self? in neither, but the fault is in such as turn so great a good, into so great an evill. Let the true-bred sons of the Church of Christ use this weapon against all impostors, and let it be a rule in their hands



# THE EPISTLE DEDICATORY.

*promiseth to be Studious for a more ample requitall,  
and in the interim is most affectionately*

Desirous to subscribe himself:

your endeared friend,

November 8. 1655.

and servant,

JOHN DAVIS.



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TO

## CHAP. I. Of the Letters.



Grammer is the art of well speaking.

*Etymologie,  
Syntax.*

The parts thereof are two,

Etymologie is the first part of Grammer which explains the qualities, or properties of every word.

A word is a note, whereby every thing is distinctly noted: and it's made of one *Syllable*, or more.

A Syllable is the perfect sound of a word, whose parts are a *Letter*, and a *Vowel*.

A Letter is that, which makes a perfect sound with a vowel, whence it's called a *Consonant*.

There are 22 Letters, all Consonants:

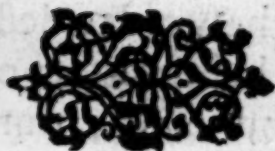
Name.	Figure.	Power.
Aleph	א	1 (') <i>A slender breath.</i>
Beth	ב	2 bh <i>of a milder sound</i>
Gimel	ג	3 gh <i>Than the Letter.</i>
Daleth	ד	4 dh
He	ה	5 h (') <i>The first aspirate</i>
Vau	ו	6 v <i>stronger Than J.</i>
Jajin	י	7 f <i>the most mild Engl. &amp;</i>
Heth	ח	8 h <i>a more sharp breath.</i>
Teth	ט	9 t
Joth	י	10 j
Caph	כ	20 ch <i>χ Gra: Engl. c.</i>
Lamed	ל	30 l
Mem	מ	40 m
Nun	נ	50 n
Samech	ס	60 s <i>long.</i>
Hajin	ז	70 h <i>The most sharp breath.</i>
Pe	פ	80 ph <i>φ Gra:</i>
Tzade	צ	90 tz
Koph	ק	100 k <i>κ Gra:</i>
Reich	ר	200 r
Schin	ש	300 sc <i>χ Gra, or sch German</i>
Sin	ס	400 s <i>long, as Samech.</i>
Tau	ת	400 th <i>θ Gra:</i>

## TO THE READER.

to all those idle vagabonding, canting, & false Hebrew deluders, who wander about, and fill mens eares every where with an horrid noise: as the Frogs (which were sent as a judgement) did all the parts of *Egypt*. Let the children of God by their acquired skill in this holy tongue (by this book or any other) affectionatly defend the truth, and zealously oppose error, which is the hearty wish of the Authour.



I. D.



The proper long vowell is that which is spoken with a long sound: and that's five fold.

The proper short vowel is that which is pronounced or spoken with a short sound, & it's also five fold: thus.

### Long Vowels.

*Kametz*  $\aleph$  it's an obscure A, as though the vowel O were mixt with it, as in *English* salt: small.

*Tzere*  $\aleph$  it's a plaine, & single E in *English* thus we.

Long *Chirek*  $\aleph$  it's the vowel I, in *English* thus, alive.

*Cholem*  $\aleph$   $\aleph$  is the vowel-O in *English* open, over.

*Schurek*  $\aleph$  it is the vowel U in *English* thus, a lute.

How the figure *Chametz-chatuph* (  $\aleph$  ) may be discerned from long *Kametz*, shall be discovered in the 4. and 5. chapter.

*Cholem* very often is noted by the prick of the letter  $\aleph$  and  $\aleph$ , so that its prick Denotes the letter also, and is used for a vowel.

This is made in the letter  $\aleph$  when the precedent letter wants a vowel: this is perform'd of the letter  $\aleph$  when it hath no other vowel mark, or prick joyne'd to it, and sometimes also the same letter hath both

### Short Vowels.

*Pathach*  $\aleph$  is a cleare and shrill A, in *English* thus, art.

*Sagol*  $\aleph$  is a dubble or mixed E, in *English* thus, an eare of corne.

Short *Chirek*  $\aleph$  it's the vowel I, in *English* thus, to live.

*Kametz-chatuph*  $\aleph$   $\aleph$  it's the vowel O, in *English* to trot.

*Kibbutz*  $\aleph$  is either u, or else it is Y, as in *English* but or shut.

The letter **ו** is a late intruded letter, not an original letter. **ו** is partly taken from the corrupt pronounciation **ו** partly put for **ו**.

These 5 letters, to wit **פ צ נ מ כ**, are written in the end of words after an other fashion thus, **וּן וּן וּן וּן וּן** whence they are called ending letters.

They are distributed by Hebr: into five lines, or orders, according to the five instruments which are used in the distinct pronouncing of every one of them.

**א ה ח ע** These are throat-letters, so called, because they make the breath, which is form'd in the throat.

**ל ר ט ד נ** The letters of the tongue, or tongue-letters.

**ק ג** The letters of the palate, or the palate-letters.

**ש ז צ** The letters of the teeth, or the teeth-letters.

**ב ו מ** The letters of the lips, or the lip-letters.

Hence is a brief argument of exceeding great use in all tongues: the letters of one only instrument are easily known.

These letters **א ה ו** oftentimes do lose the force of Consonants, and rest idle untill that they beare a pronounciation in a word, which Hebri do call to stand still, or silent and hence it is they are called resting letters, or silent letters, commonly for memory sake, they are called **א ה ו** *Ehevi*, or **א ה ו** *Jehu*.

## CHAP. II

### *Of Vowels.*

**A** Vowell is that which utters a sound of it self: and it's either proper, or improper.

The proper vowel is that which is alwayes a vowel: and it's long, or short,

The



The *Dagesh* is two fold: *Lene*, or *forte*.

*Dagesh lene* is, that which makes these six aspirate letters פ פּ כ כּ ג גּ בּ slender letters by taking the aspirate from them, *id est*, the letter H from every of them, as פּ *ba*, גּ *ga*, כּ *di* בּ *po*, פּ *tu*. This is used in the beginning of a word if the precedent word end not with a silent letter, or a long vowel: for then the aspirate, or the letter H stands firme; and also this hath its exception, as is delivered in Chap. 5. 2. In the middle of a word after a resting, or silent *Sheva*: and yet here oftentimes the aspirates remaine, which is of speciall observation.

Commonly (for memory sake) these letters are called *Begadkephat*; but when that they had their aspirates a little crosse mark was placed over them, which was called *Raphe*, whence came the *raphat* letter, or the aspirate; see the example, *Exo. 20. v. 9, 13, 14, 15*.

*Dagesh forte* is, which doubleth a letter in the pronunciation, it hath a place in all the letters, except the throat-letters and ו, it takes the aspirate, or the letter H from these six precedent letters פ פּ כ כּ ג גּ בּ, like to the *Dagesh lene* it self; but a *Dagesh forte* is in them, when at any time *Sheva* goeth not before; for then *Lene* is in them onely. These throat-letters ע ח ה א, and ו at the closing and perfecting of an excluded *Dagesh* do turn the precedent short vowel most commonly into a long vowel, as shall be seene in the following Chapt.

*Mappik* is the prick, which is written into the letter ו and וּ, and it shewes them to be pronounced in their naturall sound, which would be silent without it.

It is written into the letter ו in the middle of a word, after a *Chirek*.

pricks thus, *ו* one whereof is taken for a Cholem, as shall be cleare in the fourth Chapter following.

Now the improper vowel is that which is not alwayes a vowel, or is not a vowel of all the letters: and it's either simple, or compound.

The simple improper vowel is called *Sheva*, and it's cast under the letter in 2 pricks just down right thus *נ*, & it hath the force of a most short *e*, as in *English*, thus \_\_\_\_\_ *beggery*; it's commonly called the moveable *Sheva*, but it leaves the nature of a vowel three times, 1 After a short vowel. 2 After a long vowel noted with an accent. 3 In the end of a word, and it onely shewes, that it's sound is united into one syllable; and hence it is that it's called a resting, or a silent *Sheva*.

The compound improper vowel is that which consists of a *Sheva* and a short vowel: and it is three-fold.

<i>Chateph-pathach</i>	<i>נ</i>	<i>א</i>	} of most short pronunciation.
<i>Chateph-segol</i>	<i>נ</i>	<i>ע</i>	
<i>Chateph-kametz</i>	<i>נ</i>	<i>ו</i>	

These are properly of the throat-letters, to which they are joynd in stead of a simple *Sheva* for a mote commodious pronunciation. Other letters of the Alphabet do take them very improperly and irregularly.

When (*װ*) may be either Kametz-chatuph, or Chateph-kametz, see in the 4 and 5 chapter: but these 4 in kinde are called most short vowels.

### C H A P. III.

#### *Of Dagesh, and Mappik.*

**A** Prick is written within the belly, or middle of some letters, serving for their pronunciation, and is called either *Dagesh*, or *Mappik*. The

**pound Sheva.** for these pricks do never effect, or make a syllable firme and separated by it self, but do joyne their consonants to other letters: as פֶּרִי *peri*, as though it were *pri*, not dividedly, *peri*.

And thus also, a *Sheva* must be pronounced, when it is a vowel יֶרֶחוּ *Jebharechu*:

הִפְקִדְתִּי *hifh-kadh-ti*, here twice, a *Sheva* after a short vowel, resteth silent: and also מֵ after a resting *Sheva* noted with a *dagesh lenè*, must be pronounced onely as a naked *t*, without the aspirate *h*, as it is said in the precedent chap.

תַּחֲתֵּיךְ *tach-ti-ja*, in which place, being noted with a *Mappick*, after a *Chireck* is pronounced for a consonant which would rest silent without the *Mappick*, because it concludes, or appoints a long vowel, and thus also the last syllable did begin with the vowel *Kametz*, which is contrarie to the rule, delivered in the beginning of the chapter: in like manner *Mappik* is in the letter מֵ of the word אִשָּׁה *I-shah*: although the Jewes do neglect *Mappik* in this forme, and do pronounce it plainly *Isha*, resting silent, which certainly is done or made viciously.

The last letters of words are seldome noted with a *Sheva*, as in these, בָּרַךְ *ba-rach*, שָׂאֵלְתָּ *Sha-alt*, but alwayes they are joyned to the syllable going before, as שֹׁלֵחַ *a table*: לֶחֶם *bread*.

The letters מ and נ in the end of a word do oftentimes take a *pathach* under them, which is pronounced before them: as, מָשִׁיחַ *ma-shiach*, יָדוּחַ *ja-dhuah*, it is commonly called פַּתַּח גְּנוּבָה *pathach genubha*.

With a *Mappik* sometimes doth imitate the same, it takes a *pathach* under it, and is pronounced before it,

And it is onely written into the letter ם in the end of a word, as shall be delivered more fully in the consequent Chapter.

CHAP. IV.

*Of a Syllable, and the manner of reading.*

**A** Syllable is the joyning of a Consonant, and a vowel in one syllable.

A consonant begins a syllable alwayes from the right hand towards the left

A syllable is either single or compound. The single syllable is that which consisteth of one consonant, and one vowel: as for example אֵלִי *Eli*, הִיִּיתִי *ha-ji-thi*, שׁוֹנֵה *so-ne*, where the prick of this letter ך is the mark of the letter, and also of the vowel, because this letter hath no other vowel-mark or prick joyned to it, שׁוֹנֵה *sho-ne*, here the latter prick above the letter ך necessarily is read for the vowel Cholem: בָּרָא *ba-ra-thi*, here ך hath a *Dagesh lene*, and therefore it serves for, or it hath the force of onely *b*, without the aspirate *h*, and also here נ in the middle of the word resteth silent. קֹוֶעָחָה *ko-vecha*, where the upper prick belongs to the letter ך, not to ך, because ך hath a proper vowel, a *Segol* cast under it, wherewith, as a consonant, it's pronounced. Moreover, here some letters being destitute, or wanting their vowels, do rest silent, but yet they are not superfluous, but do belong to the foundation, and essentiall forme of the word, which without them would not be perfect.

A compound syllable is, when many consonants are joyned to one syllable. This is made generally, by a simple *Sheva*, and under the throat-letters by a compound

Dagesh forte maketh a certaine compendium of the compound syllable, as **חַגַּשׁ** *hyg-gash*, for **חַגַּשׁ**; hence is this rule, A *Sheva* after a short vowel under a Dageshed letter is made a vowel: as, **גִּלְתָּה** *gil-letha* for **גִּלְתָּה**, but Dagesh failing from the throat-letters, and **ך** for the most part doth change the precedent short vowel into a long vowel: as **בָּאֵר** for **בֵּאֵר**

Lastly, the doctrine of Diphthongues is a certaine affection of a compounded syllable.

The letters **ל** and **ו** after a Chametz, Tzere, and Chirek in the end of words, after a manner do take the nature of a vowel, and with these vowels they grow into a Diphthong: as **עֲשֵׂה** *Eshau*, **שָׁלוֹם** *shalom*, **פִּי** *piu*, yet the Jews in these words acknowledge no Diphthongue, but do pronounce **ל** as a consonant *f*, *Eshaf*, *schalef* *pis*. The letter (**ו**) maketh a treble, or a three fold diphthongue: as **פָּנֵי** *panai*, **גֹּי** *goi*, **יְרוּשָׁלַיִם** but yet also it is doubted of some men; this is irregular **יְרוּשָׁלַיִם**, which is written, and read **יְרוּשָׁלַיִם**, *Jerushalajim*, in *Jeremy* 26. 18.

## CHAP. V.

### Of Accents.

**T**He common affections of a word are an accent, and notation.

An accent is a note which conveniently moderateth the sound of a word, and it is either called *Tonicus*, or *Euphonicus*, *Tonick*, or *Euphonic*.

A *Tonick* is that maketh long either the last syllable, or the last save one; for teaching sake we will expresse it here with a right mark: to make the syllable long a word having an accent in the last syllable, is commonly called



as אֱלֹהִים *eloah*, God, מַגְבִּיָּה *magbbiah*, exalting. The throat-letters never do admit of the vowel *sheva*, but very well of the silent *sheva*.

Otherwise the compounded *sheva* is their proper *sheva*, as חָבְנוּ *habhu* אֲמוּנָה *amu-na*, חֲלִי *Choli*. Hence a precedent letter commonly takes that short vowel, which is under the gutturall letter with a compounded *sheva*. Men commonly say, a gutturall letter marks it self and the letter afore-going, as אֲבָבָה *a-babba*, בְּעֲמוּנָה *be-emu-na*. But Kametz-chatuph here alwayes is written by a naked Kametz, which by the precedent rule is read by O, as אֹהֶלוֹ *ohelo*, בְּאֵלֹהִים for בְּאֲלֹהִים in God, לְאֹמֵר for לְאָמֹר to speake, לְאֹדִי for לְאָדִי.

Moreover, two must short vowels may not alwayes be read; whence neither two *shevas* in the beginning of a word, nor after a compound *sheva* doth a simple *sheva* follow at any time in the middle of a word, but yet the analogie of words oftentimes doth require both, and then if a double *sheva* doth meet in the beginning, the first is turned into *Chirek*, or *pathach*, or *segol* under a throat letter: see in the 13 chap. the imperative and future to Kal, and thus forward, through the whole book, but if it shall be under the letter ' , the other *sheva* is allowed: as בִּיהוּדָה for בִּיהוֹדָה.

If in the middle of a word, a simple *sheva* followes a compounded *sheva*, then the compound is turned either into his short, or naked *sheva*: as תַּבְּרִגוּ *tahargu*: יֵשְׁבִעוּ *je-shevu*: yet also oftentimes onely for better sound take Chateph-*pathach*, and Chateph *segol* are turned into *sheva*: as יֵהְגוּ *jeh-ge* for יִהְגוּ.

taine members, or clauses. The first use remaineth only to the Jews. Concerning the second let it be observed in this place,

1 Whatsoever syllable is noted with a tonick accent is made long, except it be noted with *Telisha-gedola*, which doth alwayes use the last syllable of a word, or with *Tiphcha* when it is placed in the beginning of a word, and that in the books of *Job*, *Psalms*, and *Prov.* also when it's marked, or noted with *Pashta*, *Telisha Ketanna*, *Segolta*, *Sarka*, which do adhere to the last syllable of a word, yet they do not alwaies affect these syllables; but what syllables is made long by them, that must be known by the rule, or Analogie of declining, and by the property of the word.

2 When two accents of the same kind come together in the same word, the first of them maketh the syllable long; as *וְהָיָה* *roh*.

3 The latter of diverse accents being in one word maketh the syllable long, the first serveth for the better sound, or pronunciation: as *וְהָיָה* *vehaetzim*.

4 A tonick accent added to a long vowel *Sheva* following maketh it a resting sheva: as *וְהָיָה* *Tagelna*.

The 3 use of this tonick accent belongs to the Syntax, which sheweth rightly to divide a speech into branches: but thus they are distributed into servants, and kings. Servants are those tonick accents that do advance a speech to a commodious clause; and there be 8 of them, thus,

*Munath*, *Mahpach*, *Merca simplex*, *Amerca duplex*, *Darga*, *Jerach*, *Kadma*, *Telisha-ketanna*.

Kings

the Caldee <sup>וְהוּ</sup> *milra*: in the last syllable save one <sup>וְהוּ</sup> *milbel*. There are 25 *Tonick* accents, whereof 14 are noted, or placed above the word, and eleven under the word, after this manner:

*Above the word.*

1 <sup>נ</sup> Pashta.	8 <sup>נ</sup> Rebhia.
2 <sup>נ</sup> Kadma.	9 <sup>נ</sup> Sakeph gadol.
3 <sup>נ</sup> Geresch: Teres: Asla.	10 <sup>נ</sup> Sakeph katon.
4 <sup>נ</sup> Gerashajim.	11 <sup>נ</sup> Sægolta.
5 <sup>נ</sup> Telisha ketanna:	12 <sup>נ</sup> Paser.
Talsha, Tarfa.	13 <sup>נ</sup> Sarka.
6 <sup>נ</sup> Telisha gedola.	14 <sup>נ</sup> Shalsheleth.
7 <sup>נ</sup> Kame-para.	

*Beneath the word.*

15 <sup>נ</sup> Merca: Maarich.	21 <sup>נ</sup> Tehbir.
16 <sup>נ</sup> Merka kephula.	22 <sup>נ</sup> Darga.
17 <sup>נ</sup> Tiphcha: Tarcha.	23 <sup>נ</sup> Athnach.
18 <sup>נ</sup> Munach.	24 <sup>נ</sup> Jerach.
19 <sup>נ</sup> Mahpach.	25 <sup>נ</sup> Silluk.
20 <sup>נ</sup> Jethif.	

*The use of these is 3 fold.*

- 1 They note the musicall sound, or the reason of a true tune with the Jews.
- 2 They denote the lawfull pronunciation of every word, in the elevation of any syllable.
- 3 They note the distinction of a sentence into certain

as **יָהוָה** *Jahase*, **יְהוֹשֻׁפָּט** *Jee'soph*. Metheg oftentimes is turned into a tonick accent.

Moreover, there are 2 kinds of the Euphonick: the first is the taking away of the tonick accent; then either two or more words are joyned together by a little overthwart marke: this little overthwart or crosse marke is called *Makkaph*: **וְעַפְגָּם** *veaphgam-soth*, *Levit. 26. 44.*

The vowels Cholem, and Tzere, a movable consonant following in the end of a word before a *Makkaph*, are made short, that is, one into Kametz-chatuph, the other into *Sagol*; whence this rule: Kametz before *Makkaph* is short (that is) Kametz is turned into Kametz-chatuph: as **כֹּל** *col* **עֵת** *eth*, **אֵל** *el*, **יָקֹם** *Jakom*, w<sup>ch</sup> in their proper marks, are written thus, **כֹּל** *col*, **עֵת** *eth*, **אֵל** *el*.

The second kind of Euphonick: is the casting away of an accent; for a word of one, or two syllables oftentimes casteth the accent of the precedent word out of the last syllable into the last save one, whence Cholem and Tzere againe are made short, as before: hence that rule, *Kametz of the last syllable*, before a moveable consonant without an accent is short, that is, Kametz is made Kametz-chatuph, as **וַיַּקֹּם** *vejakom-lach*, *Job 22. 28.*

*The difference between long Kametz, and Kametz-chatuph, or short Kametz, and chateph-kametz, or most short Kametz.*

Kametz-chatuph one while is written by the naked figure of long Kametz ( **ֿ** ) another while by two pricks before it ( **ֿֿ** ) by which figure also Chateph-kametz

Kings are those tonick accents that do suspend the spirit either very lightly, or do pronounce it more fully : and they are in number 17, thus,

*Silluk, Athnach, Rebhia, Sakeph-katon, Sakeph-gadol, Sagolia, Sarka, Geresh, Gerashajim, Pashia, Pashon, Shalsheleth, Telish-gedola, Karne-para, Tiphcha, Tibber, Jethif.* Of these, *Rebhia*, and *Sakeph-katon* are applied to a Comma, in more long verses *Sagolia* to a Colon *Athnach* is joyned: to a period, or an absolute verse the tonick accent *Silluk* is joyned, which men do also call *Soph pasuk*; for a more full committing of the breath in pronouncing, these are called *Pauses*, of which in the changing of vowels there is no small power, as is shewed in the end of this book.

Note this rule: These letters ב ג ד כ פ ת *Begad-kephat* after a word ending with a long vowel, or a resting letter, and being noted with a king accent, do take a *Dagesh leni*; as, אִתּוֹ בְּחִיבָה, *and what was with him in the ark*, Gen. 7. 23. Otherwise they remaine aspirates, as it is said in the 3 chapter.

The *Euphonic* accent is that which is set before the tonick, it causeth a more sweet and pleasant pronunciation; it is also one onely, and is called *Metbeg*, and is marked under the letter in a downright little stroak thus, (') the use of it is, that it suspends gracefully the vowel to which it is joyned: as הִיטָהּ *hijetha*, it is went to be added to long vowels before a Sheva: whence is this rule, *Kametz* before *Sheva* without *Metbeg*, is a short vowel, to wit *Kametz chataph*: as חִכְמָה *Chachma*; but with *Metbeg* it is חִכְמָה *Chachema*; also it is added alwayes to vowels before a compounded Sheva,

as



cause the rest do spring out of it. This root consists commonly of 3 letters, or consonants which are called roots.

The other letters which are added to the roots are called servile letters.

The figure is the single, or compound originall of a word. The single is that which is not to be divided into moe: as **אב** *Pater*, a Father.

The compound is that which may be divided into more then one: as **אברהם** *Abram*, into **אב** *Father* and **הם** *Noble*. Compounds are very seldome with the Hebrews.

## CHAP. VII.

*Of the distribution of a word into its gender and kind.*

**A** Word is either declinable, or not declinable. A declinable word is, that which is framed into diverse endings, and that in number, or gender. Number is, when any thing is spoken of one onely, or more: whence it is either singular, which is used onely for one, or plural, which is used concerning more then one.

Gender is the difference of a word according to sex; and it is either single, or commune.

The single is either the Masculine, or the Feminine. The commune is, which is commune to both sexes male, or *femal*; and hence 'tis called the commune gender: and one while it is used in the Masculine gender, another while in the Feminine.

A word declinable, or to be *varied* is, either.

A Noun, Pronounce, Verb, or *Participle*.

## CHAP. VIII.

*Of a Noun.*

**A** Noun is a word declined by number, and gender, with case. Here

Kametz is noted. When it hath the figure of only Kametz, then it is distinguished 4 waies.

1. Kametz without a Metheg before sheva is Kametz-chatuph, that is, short O: as <sup>וְכִי</sup> Chochma; except Job, Psal. Proverbs.

2 Kametz without an accent before Dagesh-forte is rapt, or short, <sup>וְכִי</sup> Ronnu.

3 Kametz of the last syllable wanting a tonick accent before a movable consonant is rapt, or short: as <sup>וְכִי</sup> Vajakom: thus before Ma'kaph, <sup>וְכִי</sup> Kol.

4 Kametz before a guttural noted with Chateph-kametz is short: as <sup>וְכִי</sup> Oholo.

When it is written with two pricks, then it is discerned from Chateph-kametz 3 waies:

1 Kametz-chatuph hath alwayes after it either a resting sheva, or Dagesh, forte: as <sup>וְכִי</sup> Ronnu: <sup>וְכִי</sup> Kodsho: after Chateph-kametz 'tis never so.

2 Kametz-chatuph is set under all the letters of the Alphabet: Chateph-Kameth properly only under the gutturalls, and that in stead of Sheva, rarely and irregularly is it added to other letters.

3 Kametz-chatuph oftentimes is written without two pricks, and makes a syllable.

Chateph kametz is never without them.

## CHAP. VI.

### *Of Notation.*

**N**otation is that whereby the originall of a word is sought out, and that is either in kind, or in figure.

The kind is, the primitive, or derivative originall of a word. The primitive of the Grecians is commonly called *Thema*, of the Hebrews <sup>שָׁרֵשׁ</sup> the root, because

A case is a speciall termination of a noun, six-fold in every number, *Nominat.* &c. but these not in deed, but in power, that is, they are not of diverse terminations but they are discerned by the structure of the speech, not by articles, or any notes, as yet commonly men teach, but they are alwayes to be judged by the Syntax.

Yet commonly ל denotes the Dative case ל the accusative: א is the common article of every case.

## CHAP. IX.

### Of the first declension.

**T**He flexion, or variation of a noun is called a Declension, which here is made onely out of the nominative singular into the nominative dual, or plural: and it is twofold; the first, and second Declension: in these *Kametz*, *Tzere*, and *Sagol* of the last syllable save one, are turned into *Sheva*; *Sagol* of the last syllable into *Kametz*.

The first declension is of nouns of the masculine gender, which declension encreaseth this syllable א to the singular number; whence sometimes ' faileth: as,

Nominative singular.		Nominative plurall.	
Good sing.	טוֹב	Plur.	טוֹבִים
Just sing.	צַדִּיק	Plur.	צַדִּיקִים
Word sing.	דָּבָר	Plur.	דְּבָרִים
Book sing.	סֵפֶר	Plur.	סִפְרִים
King sing.	מֶלֶךְ	Plur.	מְלָכִים

Some nouns are declined in א from the Chaldean form: as אֲחֵרִי.

Here also is the Dual number, which naturally speaketh only of two things, seldom of more; the form will be shewed in the following Chapter.

For the difference of gender, a noun is either substantive, or adjective.

The substantive is a Noun of one only gender, or else of the commune gender under one termination: as **סֵפֶר** a book. To discern the sex it is turned into an other gender. The motion from the Masculine into the Feminine is, by taking unto it the letter **ה** with a Kametz going before it, and an accent: as **וִירָא** *Vir, a man*, **וִירָאָה** *Vira, a woman*, **מֶלֶךְ** a King, **מַלְכָּה** a Queene.

An adjective is a Noun of a double gender under a double termination: as **טוֹב** good, the Masculine, **טוֹבָה** good in the Feminine gender. This motion into another termination oftentimes changeth the form of the Masculine.

1. Kametz of the last syllable save one, is changed into sheva: as **גָּדוֹל** great, the Masculine, **גְּדוֹלָה** great, the Feminine.

2. Tzere of the last syllable, if no Kametz hath gone before, in like manner turneth into sheva: as **עֵוֶר** blind masculine, **עֵוֶרָה** blind Feminine: but Kametz going before, it remains.

3. This termination **ה** is taken away, whereupon the precedent Kametz remains unchanged: **יָפֵה** fair, Masculine, **יָפָה** fair, Feminine.

4. Masculines in **י** are changed into **ה** and into **ת**: as **שֵׁנִי** second, Masc: **שֵׁנִיה** and **שֵׁנִית** second, Feminine.

Comparison doth belong to those adjectives whose signification may increase; but that is not done by diverse terminations of the positive degree, as the learned may see in the Syntax.

A case

6 The termination (י) is commonly allowed: as יְהוּדִים plural יְהוּדִים. Some nouns of this termination do change *Chirek* into *Kametz*: as יְנִי a Kid, plurall יְנִים Kids, for יְנִים. Some are regular.

7. Some nouns have י for י as שָׂרִי for שָׂרִים fields: thus גִּזְבֵּי locusts. הָרִי mountains.

The *Dual* number is made in יִי: as יִי a day: *Dual* יִי two dayes.

## CHAP. X.

### Of the second declension.

**T**He second declension is of nouns of the *Fœminine* gender, which adds to the singular number this syllable וֹת: as,

*Singul.* אֵנָּה a bowle of plate, *Plur.* אֵנָּהוֹת

*Singul.* חֶרֶב a sword, *Plur.* חֶרֶבוֹת.

*Singul.* יָתֵד a nail, *Plur.* יָתֵדוֹת nails.

*Cholem* is changed as before; גֵּרְיָה a yard, plurall גֵּרְיָהוֹת yards.

These terminations הֶ and תֶּ are cast away: as, sing. צְדָקָה *justice*, plur. צְדָקוֹת, singul. עֲטָרָה a crown, plurall. עֲטָרוֹת.

Hence words of two syllables ending in הֶ, a double *Kametz* going before, do keep the first *Kametz* in the plurall number, as; צָרָה trouble, plur. צָרוֹת.

Those which are of the form כְּבִשָּׁה do imitate the form צְדָקָה *justice*, which is placed a little before: as sing. כְּבִשָּׁה an ewe Lamb plur. כְּבִשּׁוֹת ewe Lambs.

Many nouns of one syllable are declined by *Dagesh* a *Chirek* going before: as אֵם a mother, אֵמוֹת mothers:



*Cholem* of the last syllable save one, *Sagal* or *Pathach* following, is turned into *Sheva*, as singular קֶסֶף plurall קֶסָפִים: with a throat letter singular אֶהָל Tabernacle, plural אֶהָלִים.

*Pathach*, and *Chirek* (*dagesh* not coming between) are contracted into *Tzere*: as singular זֵית the Olive-tree, or the fruit thereof, plurall זֵיתִים the Olive-trees. these do differ זֵית a goat, זֵיתִים goats: thus צֵנֶז an Army, צֵנֶזִים Armies. but from בֵּית a house, is made plurall בֵּיתִים.

There are also other affections of the last syllable,

1. *Kametz* sometime is turned into *Pathach* and *Dagesh*: as אֶפֶס a wheel, plur. אֶפְסִים wheels.

2. *Pathach* oftentimes takes a *dagesh*: as הֶרֶם a tree called myrtle, plurall הֶרְמִים myrtle-trees. but הֶרֶם an house, any place where one doth tread, or stand, in the plur. maketh הֶרְמִים: and thus some few others.

3. *Tzere* commonly turneth it self into *Sheva*: as עֵוֶר blind, plur. עֵוֶרִים. some nouns do change *Tzere* into *Chirek*, and *Dagesh*: as מִגֶּן a shield, מִגְנִים shields. But *Tzere*, *Kametz* going before, remains, as זָקֵן an old man, זָקֵנִים old men. some words of one syllable keep their *Tzere*, as זָר a stranger, זָרִים strangers. Except בֶּן a son, whence בָּנִים sons.

4. *Cholem* sometimes is shortened into *Kibbutz*, and *Dagesh*: as אָדָם a reddish yellow, plur. אָדָמִים. from יוֹם a day is made plur. יָמִים dayes: thus ראש head, plur. ראשִׁים heads: and also אָנוּשׁ a man, plur. אָנוּשִׁים men.

5. The termination יָ is cast away, whereupon the precedent vowel remains: as יָפֶה fair, plur. יָפִים. Also רֵעַ a friend, רֵעִים friends.

6 The

make a distinct word by it self ; and they are , either perfect, or defective,

The perfect are those which are distinguished by gender, and number ; and they are three , challenging three persons : as,

Singular.		Plurall.	1 pers.
I com.	אני or אנכי } 1 pers.	We m. or w.	אנחנו or אנחנו
Thou (man)	אתה } 2 per.	Ye (men)	אתם } 2 pers.
Thou woman	את } 2 per.	Ye (wom.)	אתן } 2 pers.
He.	הוא } 3 pers.	They (men)	הם } 3 pers.
She.	היא } 3 pers.	They (women)	הן } 3 pers.

Those that end in ך, also in ם, oftentimes do take in the plurall number ם paragogick: as, אתם, הם, הן.

The defectives are those , which do want either gender, or number.

These are onely singulars , and of a distinct gender, the demonstrative ך He , ך , or ך She : ך He She are of both genders, see anon in the præfixes.

These are onely pluralls , and of both , or of either gender, ך , ך these (men, or women.)

The Relative ך which, is of either gender, and number, as in Latine *qui, quæ, quod*; *qui, quæ quæ*: The interrogative ך who? being of the person , and the interrogative of the thing ך , ך , ך what? are of either gender and number.

The joyned , or inseparable, are those which do stick to other words: and they are either præfixed , or subfixed , which men commonly call affixes: that is, words joyned to others: these two are præfixed ך & ך.

thers: פֶּרֶא a fragment, פִּתְּוֹר fragments. but בִּתּוֹ a Daughter, maketh the plurall בָּנוֹת Daughters.

The Dual number here keepeth the form of the first declension: as יָדַי the thigh, Dual יָדַיִם the two thighs.

ל in the end, is changed into ת: as, שֵׁפָה a Lip, Duall שֵׁפָתַיִם the Lips.

*The common irregularities.*

1. Proper names, also nouns of metalls and liquors, are only of the singular number.

2. Nouns of age are onely pluralls.

3. Some few are onely Duals: as, מַיִם water, שָׁמַיִם heaven, and such like.

4. Some masculines are declined after the manner of fœminines: as, אֲבִי father, אֲבוֹת fathers; and on the contrary side some fœminines, like masculines, as, אֵלֶּה an Oak, plur. אֵלִים Oaks, עִיר a City, עָרִים Cities.

5. Some nouns are declined in the plural number after both genders: as, הַיְכָל a Palace, plurall הַיְכָלִים, or הַיְכָלוֹת Palaces.

C H A P. XI.

*Of the pronoun.*

**P**RONOUNS are a certain second sort of nouns, and as it were their secret surnames, whence the word פְּנוּמִים that is, they are called of the Hebrews surnames: but these pronouns are two-fold, either separable, or inseparable.

The separable are those which do appoint, or make

to you, לְּ to him לְּ to them : accusative cases are made by אֶת, or אֶתְּ, as אֶתְּ, me accus. singul. אֶתְּנוּ we accus. plur. These are ablatives singular מִנִּי, מִמֶּנִּי from me, מִמְּךָ from thee.

These affixes הֶם, הֵן, הֵי, הֵי, הֵן, הֵן, when they are used plurally, have alwayes before them ( ' ) : as יְבָרְכֵנוּ our words.

## C H A P. XII.

### Of a Verb.

**H**itherto of a nounce, and a pronoun : a verb with a participle followeth.

A verb is, a word declined, with tense and person.

The numbers are here onely singular, and plurall, they have the same genders which are in nouns, their difference will be known by the persons.

A tense is either finite, or infinite.

The finite is either the præter tense, or the future tense: for the *Hebrews* have no proper present tense.

One præter tense is for all : as פָּקַדְהוּ he did visit, he hath visited, he had visited.

Hence is formed a doub'le participle, one of the present tense, which men call *Benoni* : as פָּקֵדְהוּ visiting : an other of the præter tense, which men call *Pahul* : as פָּקִידְהוּ visited. these participles, as in other Languages, do imitate the declension of nouns, and do yield also the use of the present Indicative: the fœminine singular indifferently ends either in הָ or in תָּ, a double *Sagol*, or *pathach* going before : as, פָּקִידְהָ or פָּקִידְתָּ she visiting.

Dagesh following after them both, ו is from the pronoun וְשֵׁן which, ו is from the pronoun הוּא He, and one while it is a relative in Latin, *qui, quæ, quod*, another while it is a demonstrative (this) Lat. *hic, hæc, hoc*, by which means, it hath the use of an article, before nouns, & pronouns of the third person: as, הַדָּבָר *hæ res*, this thing, &c.

The subfixes, or affixes are, which do joyn to the end of words, and they are made out of the perfect pronounes, after this manner: singularly

Out of	{	אֲנִי I	}	is made	{	נִי me, ' mine, singul.
		אֲנֹכְנוּ We				יְ mine plural: in all cases.
						נֹ from us abl. נֹ
						נֹ ours, us, & נֹ us the accus.

Out of	{	אַתָּה thou man	}	is made	{	כָּהְךָ thine: singular and plur. in all cases.
		אַתֶּם ye men				כֶּךָ yours, ye in all cases.
		אַתָּה thou wom.				כֶּךָ thine: plur. כֶּךָ
		אַתֶּם ye women.				כֶּךָ yours. ye acc.

Out of	{	הוּא m.	}	is made	{	לוֹ Thereof, to him, him, from him.
		הֵם m.				לוֹ Of them, to them, them.
		הִיא				לוֹ Thereof, to her, her, from her.
		הֵן fæ.				לוֹ Of them, them, to them.

Hence dative cases are made by ל in the beginning of the word: as לִי to me לָנוּ to us, לְךָ to thee, לָהֶם



אִתְּךָ *ye m.* as, אִתְּכֶם *ye men* have visited.

The second plur. foem. endeth in אִתְּ from אִתְּ *ye* foem. as, אִתְּכֶן *ye women* have visited.

The first person singular endeth in אֲנִי from אֲנִי *I*, the letter א being admitted by the figure Epenthesis, or used in stead of נ, that there might not be a confusion of the formative Syllable with the inseparable pronoun ו: as אֲנִי *I* have visited.

The first person plurall is in נו from אֲנֵנו *we*: as אֲנֵנו *we* have visited.

The first future, or the imperative hath onely the second person, distinct in gender, and number: as, אֲנִי, or אֲנִי visit thou man.

The masculine plurall in *Shurek*: as אֲנֵי visit ye men.

The foemine singular in אֲנִי as from the form of the pronoun אֲנִי: as אֲנִי visit thou woman.

The foemine plural in אֲנֵי, as if from אֲנֵי *ye women*: as אֲנֵי visit ye women.

The second future tense is made of the first, or of the imperative, by setting before it these 4. letters אֲנִי thus.

The first person singular אֲנִי *I* will visit, from אֲנִי which is from אֲנִי *I*.

The first person plurall אֲנֵנו *we* will visit, from אֲנֵנו before, which is from the pronoun אֲנֵנו *we*.

The second person singular mas. אֲנִי thou shalt visit, of אֲנִי which is from אֲנִי *thou*.

Thus is the second person plurall m. אֲנֵי *ye men* shall visit.

The second person singular foem. אֲנִי *thou woman* shalt visit, with אֲנִי set before, which is from אֲנִי:

The future tense, is two fold : first, and second.

The first future men call the imperative, from commanding: as, **פִּקֹּד** visite thou ; The second is called in its kind or form, the future tense : as **אֶפְקֹד** I will visite.

The infinite tense, or time is commonly called the infinitive mood, by *Hebrews makor*, as it were a fountain, because thence the signification is turned into the other distinct tenses, as into rivers: as **פִּקֹּד פִּקֹּד פִּקֵּר**, or **פִּקֵּר** to visit: also the grounds are expressed by it, and that chiefly by the præfixed letters, **בְּכֹל** which men call *Bachlam*.

A person is a speciall termination of a verb ; and it is three-fold.

The first, second, and third: which are distinguished in a manner by a certain gender.

The third person plurall of the præterperfect tense, and every first person are of the commune gender.

The third person masculine in the præterperfect tense, is first ; because the form thereof is most simple, containing the pure theam, or root: as **פִּקֵּד** he visited: hence the third person form, in **הָ**, as **פִּקְדָּהּ** she hath visited, where **הָ** represents the pronoun **הִיא** she, and the third person plurall ends in **וּ**, as **פִּקְדוּ** they have visited.

The second person masculine singular ends in **הָ** as if out of **אֶתָּה** thou masc. as , **פִּקְדָּהָ** thou (man) hast visited.

The second form in **הָ** of **אֶתָּה**, as **פִּקְדָּתִי** thou woman hast visited.

The second person plurall mascu. endeth in **כֶּם** of **אַתֶּם**

## C H A P. XIII.

*Of the conjugations of Verbs, and of their first conjugation, viz. Kal and Niphal.*

**T**He declining of a Verb according to tense and person is called conjugation: and it is four-fold, whereof the first three have a double form, active, and passive; the fourth is simple, and uniform.

But intransitive verbs admit of no passive form.

The first conjugation in the active form is commonly called קל *Kal*, in the passive form נפעל *Niphal*.

*The praterperfect tense of Kal, or the active voice.*

## Singular Number.

	<i>fem.</i>		<i>masc.</i>		
She hath visited.	פָּקְדָהּ		פָּקַד	3 p.	He hath visited.
Thou (woman) hast visited.	פָּקַדְתְּ		פָּקַדְתָּ	2 p.	Thou (man) hast visited.
			פָּקַדְתִּי	1 p.	I man, or woman visited.

## The Plurall Number.

		<i>masc.</i>			
	<i>com. g.</i>	פָּקְדוּ	3 p.		They men, or wom. visited.
Ye women visited.	פָּקַדְתֶּן	פָּקַדְתֶּם	2 p.		Ye men visited.
	<i>com. g.</i>	פָּקַדְנוּ	1 p.		We (men, or women) have visited.

*The participle of the present tense Benoni.*

	<i>plur.</i>		<i>sing.</i>		
Men visiting.	פָּקְדִים		פָּקֵד	m.	Man visiting.
Women visiting.	פָּקְדוֹת	or	פָּקְדָהּ	Fe.	Woman visiting.
			פָּקְדָהּ		

The

פָּ: is the sign of every second person in this tense, and the gender is exprest by י: as in imperative the second person plurall form. is תִּפְקֹדְנָה ye women shall visit.

The third person singul. masc. יִפְקֹד he man will visit, from י: for י which is from הוּא he.

The third person plurall masc. יִפְקְדוּ they will visit, the third person sing. Form. תִּפְקֹד she shall visit, from פ being the substitute for ה from the pronoun הִיא she.

The third person plurall Form. is תִּפְקֹדְנָה they women shall visit: thus the second, and third person plurall feminines are exprest with the same word, and that for the diverse way of formation: for the formative syllable נָה here may be either from הֵנָּה they women, or from תִּנָּה ye.

ו Vau when Sheva is præfixed to the præterperfect tense, oftentimes turneth the præter tense into the future: and with a *pathach*, Dagesh following it turneth the future tense into the præterperfect tense.

The præterperfect and the future voices ending in ו or ו: oftentimes do take ׀ *paragogick*, as יָדְעוּ they have known, &c.

The second person singular masc. of the præter tense, and of the imperative, and the first person of the future tense in both numbers, also the Infinitive do affect ׀ *paragogick*: *kametz* going before: as פָּקַדְתָּ thou hast visited.

This generall formation of the persons and tense is applyed through all the kinds and conjugations of verbs following.

she was able, יָכֹלְתָּ thou man hast bin able, כֹּלְתָּ  
thou woman hast bin able, פָּקַדְתָּ with הַ paragogick  
בָּנִיתָ thou (man) hast deluded, *Mal.* 2.14.

Those words that end in פֿ do alwayes cast away  
the first before the other, as קָרַח he hath fallen under,  
קָרַחְתָּ thou man hast fallen under. Thus also the verb  
נָתַן he hath given, loseth the last נ before ת: נָתַתָּ  
thou man hast given, נָתַתְּם ye men have given:  
(פָּקַדְתָּ) pathack under the third letter being a guttu-  
rall ח or ע serveth for the first Sheva: as קָחְתָּ thou  
hast taken: *1 Kings* 14. 3. (פָּקַדְנוּ) we have visited.  
The third Radical נ in this person is cast away before  
another נ, and is made up by Dagesh; as, נָתַנּוּ we  
have given, for נָתַנּוּ.

The participle פָּקֵד many times is found with (י) *paragogick*: as אָסַרְתָּ binding *Genes.* 49. 11. the Form.  
singular פֹּקֵדָה is commonly in ת: as נִפְלֵתָּ falling,  
*Genes.* 15. 12. בָּרַחְתָּ fleeing *Genes.* 16. 8. There is  
also another form of the participle much used: אֲבֵלָה  
אֲבֵלִים lamenting &c.

The infinitive פָּקֹד with הַ paragogick of the ter-  
mination Cholem, לְמַשְׁחֹךְ to annoint, *Exodus* 29.  
29. of the termination pathack: לְרַבֵּטָהּ to enter in,  
*Levit.* 20. 16.

The imperative פָּקֹד with הַ paragogick as in the  
infinitive: שָׁמְרָהּ keep thou, *Psal.* 25. 20. שִׁכְבָּהּ lie  
thou with, *Genes.* 39. 12. (פָּקְדִי פָקְדִי) Cholem of  
the masculine singul. is shortened into Sheva, which  
is cast under the letter ק, whence the first Sheva turn-  
eth it self into Chirek.

The future tense אֲשַׁמֵּךְ the formative letters pro-  
perly



The participle of the prater: Pahul.

	<i>plur.</i>		<i>sing.</i>	
Man visited.	פְּקוּדִים	פְּקוּד	ma.	Man visited.
Wom. visited.	פְּקוּדוֹת	פְּקוּדָה	fe.	Wom. visited.

The Infinitive tense.

פְּקוּד or פְּקוּד פְּקוּד

To visit.

The Imperative.

	<i>plur.</i>		<i>sing.</i>	
Visit ye (men)	פְּקוּדוּ	פְּקוּד		Visit thou (man)
Visit ye wom.	פְּקוּדְנָה	פְּקוּדִי		Visit thou (woman)

The future tense sing.

	<i>fe.</i>		<i>masc.</i>	
Thou woman shalt visit.	תִּפְקְדִי	or	אֶפְקוּד	I man, or wo. shall visit.
He shall visit.	תִּפְקֹד		תִּפְקֹד	Thou man shalt visit.
	תִּפְקֹד		יִפְקֹד	He shall visit.

The plurall Number.

נִפְקְדוּ	We (men or women) shall visit.
תִּפְקְדוּ	Ye men shall visit.
תִּפְקְדְנָה	Ye women shall visit.
יִפְקְדוּ	They men shall visit.
תִּפְקְדוּנָה	They women shall visit.

*Rules or observations on Kal, the active voice.*

The prater perfect tense (פָּקַד) some also do end in *Tzeré* & in *Cholem*. They imitate the common form תִּפְקֹד as תִּפְקֹד תִּפְקֹד he and she have bin willing, תִּפְקֹד thou man hast bin willing. Cholem abideth still, except in the third person & as יִכֹּל he was able, יִכֹּל she

The participle of the præsent tense.

sing.		plur.	
נִפְקֵד	Man visiting.	נִפְקְדִים	Men visiting.
נִפְקְדָה	Woman visiting.	נִפְקְדוּ	Women visiting.
or נִפְקְדִי			

The Infinitive.

הִפְקֹד *To be visited.*

The Imperative.

*Singular.*

הִפְקֹד *Be thou (man) visited.*

הִפְקְדִי *Be thou (woman) visited.*

*Plurall.*

הִפְקְדוּ *Be ye (men) visited.*

הִפְקְדֶנָּה *Be ye (women) visited.*

The future tense.

*Singular.*

אֶפְקֹד *I shall be visited.*

תִּפְקֹד *Thou man shalt be visited.*

תִּפְקְדִי *Thou woman shalt be visited.*

יִפְקֹד *He shall be visited.*

תִּפְקֹד *She shall be visited.*

The Plurall.

נִפְקֹד *We shall be visited.*

תִּפְקְדוּ *Ye (men) shall be visited.*

תִּפְקְדֶנָּה *Ye (women) shall be visited.*

יִפְקְדוּ *They men shall be visited.*

תִּפְקְדֶנָּה *They women shall be visited.*

perly are noted with Sheva ; but for the following Sheva, it is turned into *Chirek*, and under the guttural *א* into *Sagol*, according to the common doctrine propounded in the fourth chapter, with *פ* *paragogick*, as *אֶשְׁמְרֶה* I will keep, *Psal.* 39. 2. Thus it is in the first person plural. A *Syncope* is in the third person plural: as *אֲשֻׁכְנֶה* they shall dwell, *Ezech.* 17. 23. as in the prater tense plural!.

Of words that begin with *א*, some have it resting in Cholem expressly, or closely, and oftentimes they do end in *Tzere*: as, *אֶכֶל תֹּאכֵל* I will eat, thou shalt eat: *אֶתְּךָ* thou shalt take away, *Psal.* 104. 29. This *Tzere* is shortened into *Sagol*, if the accent be drawn back to the last syllable save one, as it hath bin said in the fifth chapter: as *וַיֹּאמֶר* & he spake, *Gen.* 1. 6 these verbs commonly beginning of *א*, that is, which do pronounce *א* in the first radical.

*The prater perfect tense of Niphal, or the passive voice.*

*The singular number.*

- נִפְקַד* He is visited.  
*נִפְקְדָה* She is visited.  
*נִפְקְדָה* Thou man art visited.  
*נִפְקְדָה* Thou woman art visited.  
*נִפְקְדָה* I am visited.

*The plural.*

- נִפְקְדוּ* They men, or women are visited.  
*נִפְקְדוּם* Ye (men) are visited.  
*נִפְקְדוּן* Ye (women) are visited.  
*נִפְקְדוּ* We men or women are visited.

The

## Pyhal.

Præter. passive Sing.

fem.	mas.	
פָּקְדָה	פָּקַד	3
פָּקְדָה	פָּקְדָה	2
פָּקְדָה	פָּקְדָה	1

Plurall.

fem.	mas.	
פָּקְדָה	פָּקְדָה	3
פָּקְדָה	פָּקְדָה	2
פָּקְדָה	פָּקְדָה	1

Parti. præf. Ben.

plur.	sing.	
פָּקְדָה	פָּקַד	m.
פָּקְדָה	פָּקְדָה	f.

The Infinitive.

פָּקַד

The Imperative is want.

Parti. præf. Pahul.

plur.	sing.	
פָּקְדָה	פָּקַד	m.
פָּקְדָה	פָּקְדָה	fæ.

The future.

Sing.

fæm.	mas.	
פָּקְדָה	פָּקַד	1
פָּקְדָה	פָּקַד	2
פָּקְדָה	פָּקַד	3

## Pihel.

Præter. active Sing.

fæm.	mas.	
פָּקְדָה	פָּקַד	
פָּקְדָה	פָּקְדָה	
פָּקְדָה	פָּקְדָה	

Plurall.

fæm.	mas.	
פָּקְדָה	פָּקְדָה	
פָּקְדָה	פָּקְדָה	
פָּקְדָה	פָּקְדָה	

Parti. præf. Benoa

plur.	sing.	
פָּקְדָה	פָּקַד	m.
פָּקְדָה	פָּקְדָה	f.

The Infinitive.

פָּקַד

The Imperative.

plur.	sing.	
פָּקְדָה	פָּקַד	m.
פָּקְדָה	פָּקַד	f.

The future.

Sing.

fæm.	mas.	
פָּקְדָה	פָּקַד	1
פָּקְדָה	פָּקַד	2
פָּקְדָה	פָּקַד	3

D

plu-

*Observations on Niphal the passive voice.*

The infinitive (הִפְּלוּ) here and in the imperative the proper formative letter is ה, for which cause, the character of the conjugation is cast away, lest two formatives come together: the same is made in the future tense, and alwayes the character of the tense expells the character of the conjugation: some few do keep the character נ, and do end in Cholem, from the active form Kal.

The imperative) here, Tzere is put under ה the first guttural, for the making up of the cast Dagesh: as הִפְּלוּ be gathered, *Dent.* 32. 50. thus it is in the future.

The future (תִּפְּלוּ) *pathach* here more often is put for Tzere: as תִּפְּלוּ they shall be eaten, *Jerem.* 24. 2.

## C H A P. XIV.

*Of the second conjugation Pihel, and its passive Pyhal.*

**T**He second conjugation is, whose character hath a Dagesh forte in the second radical letter, and in the active form it is called Pyhel, in the passive Pyhal, which the vowel Kibbutz chiefly distinguisheth from the active Pyhel.

Yet sometimes Dagesh faileth, of a Sheva letter, sometimes also it is in a manner made up by a long vowel, and sometimes not.

Pyhal



## C H A P. XV.

*Of the conjugation Hiphil and its passive Hophal.*

**T**He third conjugation is whose Character is the letter ה præfix'd to the theam, in both forms: the active form with *Chirek* and it is called *Hiphil*; as הִפְקִיד he made to visit, that is, he caused to visit: the passive form with *Kametz-chathuph*, and it is called *Hophal*; as הִפְקַד he hath been visited. The English in the active form is either more doubled, being made of the actives of the former conjugations, or else more single, derived from verbs neuters. Long *Chirek* here often writ defectively (') being cast away.

Præter. Hopal. Sing.			Præter. Hipil. Sing.		
form.	masc.		form.	masc.	
הִפְקִידָה	הִפְקִיד	3	הִפְקִידָה	הִפְקִיד	
הִפְקִידְתָּ	הִפְקִידְתָּ	2	הִפְקִידְתָּ	הִפְקִידְתָּ	
הִפְקִידְתָּ	הִפְקִידְתָּ	1	הִפְקִידְתָּ	הִפְקִידְתָּ	
Plurall.			Plurall.		
הִפְקִידְתֶּם	הִפְקִידוּ	3	הִפְקִידְתֶּם	הִפְקִידוּ	
	הִפְקִידְתֶּם	2		הִפְקִידְתֶּם	
	הִפְקִידְתֶּם	1		הִפְקִידְתֶּם	
Parti. præter, or Pahul.			Parti. præter.		
plur.	sing.		plur.	sing.	
מִפְקִידִים	מִפְקִיד	m.	מִפְקִידִים	מִפְקִיד	
מִפְקִידוֹת	מִפְקִידָה		מִפְקִידוֹת	מִפְקִידָה	
	or מִפְקִידָה	f.		or מִפְקִידָה	

Plurall.

Plurall.

com. נִפְקַד 1  
חִפְקִדוּ 2  
יִפְקִדוּ 3

com. נִפְקַד 1  
חִפְקִדוּ 2  
יִפְקִדוּ 3

*Observations concerning this active voice called Pihel.*

Præterperfect tense נִפְקַד also doth end in *pathach* as נִפְקַד he destroyed, 2 Kings 21. 3. a Dagesh failing, or being wanting, it is made up in a manner by Tzere: as נִפְקַד he hath well spoken.

Certaine verbs also of four letters do belong to this conjugation: as, נִקְרַק he made bright, *Ezech.* 21. 21. Three verbs of this conjugation do more often end in *Sagol*, as נִפְקַד, נִבְקַד, נִפְקַד.

Participle נִפְקִיד Dagesh failing is thus, מְבִרַךְ blessing, *Prov.* 27. 14. Infinitive נִפְקִיד, the accent being taken away, Tzere is shortened into *Sagol*: as, נִפְקִיד and to speak vanity; with ׀ *paragogick* Tzere is changed into *Sheva*: as, נִפְקִיד to sing, *Psal.* 147. 1. so in the imperative and future.

*Concerning Pthal.*

Præterperfect tense נִפְקַד, Dagesh being cast out, is נִפְקַד he hath been slain, it hath this verb of four letters נִפְקַד *Hosea* 4. 3.

Participle of the præsent tense is seldome used, part. of the præter tense, Dagesh cast out, is מְבִרַךְ blessed, *Psal.* 13. 2. thus in the future tense.

CHAP.

The future tense (אֶפְקֹד) is also in *Tzere*, as in the infinitive and imperative, of words beginning with some few excepted: as, אֶנֶן for אֲנִי I will obey, אֶסֶף I will gather together, for אֲסַף.

### Concerning Hophal.

Præterperfect: (הִפְקֹד) the passive form is chiefly discerned from the active by Kametz-chatuph. But yet for sound sake, oftentimes Kibbuts is put for it, as הִשְׁלַךְ he hath been cast forth.

The first guttural hath Chateph Kametz, in the *Shevaks* place: as הִתְרַבְּרָה she is desolate, *Ezek.* 26.2. And thus it is in other tenses.

## CHAP. XVI.

### Of the conjugation Hitpahal.

**T**He fourth conjugation is, whose Character is תִּפְּ, præfixed to the theam. But the theam it self is pronounced with *pathach*, and *Tzere*, and hath Dagesh in the middle radicall, as if derived from the infinitive of *Pihel*: as, הִתְפַּקֵּד he caused himself to visit. Here Dagesh keepeth it self as in *Pihel*.

The signification commonly is reciprocall and sometimes frequentative: as, הִתְהַלֵּךְ: he went often: some in *Kal* are not used, here they obtain the plain signification of *Kal*: as, הִתְחַנֵּן he hath entreated.

To the Characteristickall letter belongeth the figure *syncope*, or *Metathesis*.

The *syncope* is when either the letter ת or the letter פ is cut off, ת in the participle and future tense for the

Infinitive.

הִפְקֹד

Infinitive.

הִפְקֹד or הִפְקִיד

Imperative.

plur.

sing.

Imperative is wanting.

The future tense.

Sing.

אֶפְקֹד

1

תִּפְקֹד

2

יִפְקֹד

3

Plurall.

נִפְקֹד

1

תִּפְקֹדוּ

2

יִפְקֹדוּ

3

Future sing.

אֶפְקִיד

1

תִּפְקִיד

2

יִפְקִיד

3

com.

תִּפְקִידוּ

תִּפְקִידוּ

plur.

fæ.

תִּפְקִידוּ

תִּפְקִידוּ

masc.

נִפְקִיד

1

תִּפְקִידוּ

2

יִפְקִידוּ

3

Observations concerning Hiphil.

The præterperfect tense (הִפְקִיד) being the first guttural, is with *Sogol*: as הִאֲמִין he believed, הִעֲלִים he hath hid. (הִפְקִיד) the third radical ת suffers a *syncope*: as, הִשְׁבַּתְהוּ thou hast caused to cease, for הִשְׁבַּתְהוּ. See the observations concerning *Kal*.

The participle (הִפְקִיד) is the Characteristicall of the conjugation is raised out by the Characteristicall of the *Niphal*: as above concerning the Infinitive *Niphal*: as מִהִפְקִיד. Thus is it in the future tense.

The Infinitive (הִפְקִיד) is with *pathach* for the difference of the præterperfect tense: the termination *Chirek* is more rare, it is frequent in Tzere. But with *serviles* מַלְאכִים, it is always in *Chirek*.

The Imperative (הִפְקִיד) with ת *paragogick*, always is *Chirek* in the last syllable save one: as, הִפְקִידְהָ.

The

## Future tense.

*fam. Sing. masc.*

	אֶחָפֵקֵד	1
תִּחְפָּקֵד	תִּחְפָּקֵד	2
יִחְפָּקֵד	יִחְפָּקֵד	3

## Plurall.

	נִחְפָּקֵד	1
תִּחְפָּקֵדוּ	תִּחְפָּקֵדוּ	2
יִחְפָּקֵדוּ	יִחְפָּקֵדוּ	3

## Observations concerning Hithpabel.

The praterperfect tense (הִתְפַּקֵּד) Dagesh being cast out, is thus, הִתְפַּדֵּד he blesseth himself, *Deuter. 29. 19.* also oftentimes they end in *pathach*: as, הִתְחַזַּק he fortified himself.

Participle (מִתְפַּקֵּד) with a *syncope* of the letter ת, it is מִתְפַּדֵּד cleansing himself, *Lev. 14. 7.* for מִתְפַּדֵּד, of the words of four letters מִתְמַדֵּד carrying.

Infinitive (הִתְפַּקֵּד) Dagesh failing, is לְהִתְפַּדֵּד to glory, *Isa. 60. 21.*

Imperative (הִתְפַּקֵּד) also endeth in *pathach*, as in the praterperfect: as, הִתְחַזַּק strengthen thou thy self, *1 Kings 20. 32.*

Future tense (אֶחָפֵקֵד) sometimes also is in *pathach*, as in the imperative, also with *paragogick*: as, אֶתְהַלֵּךְ I will walk, *Psal. 119. 45.* as in the infinitive Pihel.



tain formatives of those tenses or times : as  
 for *מהתפרקד*. The letter *ת* when for the sound  
 it is contracted into the first radical by Dagesth :  
 for *התפרקד*.

The figure *Metathesis* is made of the letter *ת* when  
 the first radical is *ש* or *ז* : for then it is put after them :  
 after *ש*, it's changed, that is, *ת* is turned into *ך*, and  
 after *ז* it is turned into *ז* : as , *התפרקד* he hath prepared  
 himself: as, *התצמידק* he hath justified himself.

*Hitpabel* Præter tense.

<i>fam.</i>	<i>wasf.</i>
התפרקד	התפרקד 3
התפרקדת	התפרקדת 2
	התפרקדתי 1

Plurall.

	התפרקדו 3
התפרקדתן	התפרקדתן 2
	התפרקדו 1

Participle.

<i>plur.</i>	<i>sing.</i>
מתפרקדים	מתפרקד <i>m.</i>
מתפרקדות	מתפרקדה <i>f.</i>
מתפרקדות } or	מתפרקדת

Imperative.

<i>plur.</i>	<i>sing.</i>
התפרקדו	התפרקד <i>m.</i>
התפרקדנה	התפרקדי <i>f.</i>

Plurall.		
com.	נָשׁוּ	3
נָשׁוּתָם	נָשׁוּתָם	2
com.	נָשׁוּ	1
Part. præf.	Benoni.	
plur.	sing.	
נָשׁוּתָם	נָשׁוּ m.	
נָשׁוּתָהּ	נָשׁוּ f.	
{ or }		

## Infinitive.

נָשׁוּ

## Imperative.

plur.	sing.
נָשׁוּתָם	נָשׁוּ m.
נָשׁוּתָהּ	נָשׁוּ f.

## Future.

com.	Sing.	נָשׁוּ 1
נָשׁוּתָם	נָשׁוּ 2	
נָשׁוּתָהּ	נָשׁוּ 3	

## Plurall.

	נָשׁוּ 1	
נָשׁוּתָם	נָשׁוּ 2	
נָשׁוּתָהּ	נָשׁוּ 3	

Plurall.		
com.	נָשׁוּ	3
נָשׁוּתָם	נָשׁוּתָם	2
com.	נָשׁוּ	1
Partici. præfent.		
plur.	sing.	
נָשׁוּתָם	נָשׁוּ m.	
נָשׁוּתָהּ	נָשׁוּ f.	
{ or }		

## Participle præf. Pahul.

plur.	sing.
נָשׁוּתָם	נָשׁוּ m.
נָשׁוּתָהּ	נָשׁוּ f.

## Infinitive.

נָשׁוּ

## Imperative.

plur.	sing.
נָשׁוּ	נָשׁוּ m.
נָשׁוּתָהּ	נָשׁוּ f.

## Future.

fem.	Sing.	masc.
	נָשׁוּ 1	
נָשׁוּתָם	נָשׁוּ 2	
נָשׁוּתָהּ	נָשׁוּ 3	

## Plurall.

	נָשׁוּ 1	
נָשׁוּתָם	נָשׁוּ 2	
נָשׁוּתָהּ	נָשׁוּ 3	

## Observations concerning Kal.

Infinitive (נָשׁוּ) here, and in the imperative the first radi-

## CHAP. XVII.

Of defective verbs  $\aleph$  being the first radical, and of their first conjugation Kal, and Niphal.

The analogy or regularity of the conjugations is unfolded, or declared: the anomalies or irregularities follow, whereof there are two kinds: one is of a letter failing, or wanting, whence they are called defective verbs; the other is of a letter resting or being silent, whence they are called quiescent verbs.

The defective verbs are, which do make up the letter in the root which is wanting, by Dagesh forte, (when the form of the word suffers it,) and they are of two kinds.

First, of verbs beginning with the letter  $\aleph$ , which verbs do make up this wanting letter  $\aleph$  by Dagesh forte, when the word increaseth in the beginning: hence the defectives are called *Pe Nun* & have their example  $\aleph$  he hath approached. This one verb  $\aleph$  he hath taken, doth imitate the irregularity of these verbs beginning with  $\aleph$ .

The præter perfect tense, & both participles in Kal, are declined regularly, also the infinitive, imperative, and future tense in Niphal.

## Præter. Niphal.

<i>fem.</i>	<i>masc.</i>
$\aleph$	$\aleph$ 3
$\aleph$	$\aleph$ 2
$\aleph$	$\aleph$ 1

## Præter. Kal.

<i>fem.</i>	<i>masc.</i>
$\aleph$	$\aleph$ 3
$\aleph$	$\aleph$ 2
$\aleph$	$\aleph$ 1
	Plurall.

Moreover the forms or, conjugations Pihel, Pyhal, and Hithpahel are regular, wherefore here they require no speciall observations, or instructions. for in Pihel it is thus הִנָּחַל, in Pyhal הִנָּחַל, in Hithpahel הִתְנָחַל which are declined regularly according to the paradigme פָּקַד.

## C H A P. XVIII.

*Of the conjugation Hiphil, and its passive form Hophal.*

**T**Here is an anomalie, or irregularitie of both forms, in the first radicall being wanning, and is made up by Dagesth.

### Præter. Hophal.

fæm.	Sing.	masc.
<span>הִנָּשָׂה</span>		<span>הִנָּשָׁה</span> 3
<span>הִנָּשִׁית</span>		<span>הִנָּשִׁית</span> 2
com.		<span>הִנָּשִׁיתִי</span> 1

### Plurall.

com.	<span>הִנָּשׁוּ</span>	3
<span>הִנָּשִׁיתֶם</span>	<span>הִנָּשִׁיתֶם</span>	2
com.	<span>הִנָּשִׁיתֶם</span>	1

### Partic. præsent.

plur.	sing.
<span>מִנָּשִׂים</span>	<span>מִנָּשִׂים</span> m.
<span>מִנָּשָׂה</span>	<span>מִנָּשָׂה</span> f.

### Infinitive.

הִנָּשׁ

### Præter. Hiphil.

fæm.	Sing.	masc.
<span>הִנָּשָׂה</span>		<span>הִנָּשָׁה</span> 3
<span>הִנָּשִׁית</span>		<span>הִנָּשִׁית</span> 2
com.		<span>הִנָּשִׁיתִי</span> 1

### Plurall.

com.	<span>הִנָּשׁוּ</span>	3
<span>הִנָּשִׁיתֶם</span>	<span>הִנָּשִׁיתֶם</span>	2
com.	<span>הִנָּשִׁיתֶם</span>	1

### Partici. præsent.

plur.	sing.
<span>מִנָּשִׂים</span>	<span>מִנָּשִׂים</span> m.
<span>מִנָּשָׂה</span>	<span>מִנָּשָׂה</span> f.

### Infinitive.

הִנָּשׁ or הִנָּשׁ

radicall is cast away without any compensation by Dagesh forte, seeing the word increaseth not in the beginning, that so a Dagesh may be heard.

□ In the end, is as it were formative, as in other verbs, as shall be seen in the following chapters. For the guttural, there is a double *pathach*: as לִמַּחַח to blow, *Exech.* 22. 20. coming of נַפַּח. thus from לָקַח is formed קָח to take. but from נָתַן contractively, and by a speciall anomalie, is formed נָתַן to give, for נָתַן. Yet most verbs here are regular. Imperat. שִׁי) is sometime with ה *paragogick*. as שִׁי come near, *Genf.* 27. 21. of נָתַן is נָתַן and also תִּנֶּה give thou, *Genf.* 30. 26. with ה *paragogick*.

The future שִׁי) the termination *Cholem* here also may be, or is used: as יבֹּל shall wither, or rot, *Psal.* 1. 3. it is also with ה *paragogick*: as אֶשְׁרֶה I will keep, *Psal.* 119. 115. Of לָקַח is אֶקַּח I will take, of נָתַן is formed אֶנָּתֵן I will give.

### Concerning Niphal.

Præterperfect tense שִׁי) a Dagesh faileth in a manner of a guttural letter without a compensation: as נָחַם he took comfort, 2 *Sam.* 13. 39. from the word נָחַם here regularly is pronounced this word נָחַם is taken, 1 *Sam.* 4. 22. The first radical also sometimes remains.

Particip. שִׁי) sometimes 'tis in ה as נִחְמָה is poured out, *Jer.* 7. 20.

Infinitive שִׁי) one word is excepted from the regularitie, as נָתַן, the like to which is that observed before in Chapter 23. concerning the infinitive Hiphal.

More.



## CHAP. XIX.

*Of the defectives in the first radicall, and of their first conjugation Kal, and Niphal.*

**T**He other kind of defectives is, of verbs doubling the second radicall, which by the defect of the second radicall are contracted into monosyllables, or words of one syllable; they compensate, or make up the wanting letter by Dagesh forte, when the word increases in the end. These from the sound and whole form, are commonly called verbs doubling *Am*, that is, in the second radicall: but from the defective form, which here is to be considered, ought to be called defective verbs.

They have for their example this word סָבַב he compassed about or environed, which contractively, or defectively is pronounced סָב.

## Præter. Niphal.

form.	Sing.	masc.	
נִסְבַּח		נִסְבַּח	3
נִסְבַּח		נִסְבַּח	2
com.		נִסְבַּח	1

## Plurall.

com.		נִסְבַּח	3
נִסְבַּח		נִסְבַּח	2
com.		נִסְבַּח	1

## Participle præterent.

plur.	sing.	
נִסְבַּח	נִסְבַּח	m.
נִסְבַּח	נִסְבַּח	f.

## Infinitive

וְנִסְבַּח

## Præter Kal.

form.	Sing.	masc.	
סָבַח		סָבַח	3
סָבַח		סָבַח	2
com.		סָבַח	1

## Plurall.

com.		סָבַח	3
סָבַח		סָבַח	2
com.		סָבַח	1

Both participles are regular: as סָבַח,

סָבַח.

## Infinitive.

סָבַח

*Imperative wanting.*

*Imperative:*

plur.	sing.
הַגִּישׁוּ	הַגִּישׁ m.
הַגִּשְׁנָה	הַגִּישׁ f.

*Future.*

*Future.*

fem.	masc.
com. אָנֹשׁ 1	אָנֹשׁ 1
רָנֹשׁ 2	רָנֹשׁ 2
יָנֹשׁ 3	יָנֹשׁ 3
Plurall.	
com. נָנֹשׁ 1	נָנֹשׁ 1
רָנֹשׁ 2	רָנֹשׁ 2
יָנֹשׁ 3	יָנֹשׁ 3

fem.	masc.
com. אָנֹשׁ 1	אָנֹשׁ 1
רָנֹשׁ 2	רָנֹשׁ 2
יָנֹשׁ 3	יָנֹשׁ 3
Plurall.	
com. נָנֹשׁ 1	נָנֹשׁ 1
רָנֹשׁ 2	רָנֹשׁ 2
יָנֹשׁ 3	יָנֹשׁ 3

*Observations concerning Hiphil.*

Participle (מְגִישֵׁה) is sometimes in ה as מְגִשְׁנָה, Lev. 14. 21. Imperative (הַגִּישׁ) being *paragogick*; *Chirek* is alwayes put for *Tzere*: as הַגִּישׁ bring towards, or near, Genes. 27. 25.

Future (אָנֹשׁ) doth also end in *Tzere*: as אָנֹשׁ suffer or cause to fall, Esther. 6. 10. If the third letter be a gutturall, either ה or ו, then a mixture is made: as אָנֹשׁ becaused to passe, Psal. 78. 26. for אָנֹשׁ

*Observations concerning Hophal:*

In stead of *Kametz-chatuph*, here almost alwayes the vowel *Kibbutz* is used.

The participle of the present tense is out of use.

Dageſh, as אָפֵן I will curſe, *Num.* 23. 8. If an accent return to the penult, ſyllable, then *Cholem* of the laſt ſyllable is ſhortened into *Kametz-chatuph*: as אָפֵן *Judges* 11. 18. they have ſeldome *Shurek*, becauſe that termination is proper in the ſecond radical of quiſcent verbs: as אָפֵן ſhall waſte, *Pſal.* 91. 6.

### Observations Niphal.

Præter. נִפְּלָה ) the Characteriſtical letter נ neceſſarily is noted with a long vowel: for it cannot have *Chirek*, *Sheva* following; becauſe it is ſet before a word of one ſyllable; neither can Dageſh be after *Chirek*, becauſe it will make a confuſion with the defective verbs, נ being the firſt radical. But *Kametz* continues in his place, as in the third perſons: but his ſea being changed, *Kametz* is turned into *Sheva*, as in the other perſons. Moreover, before פ *Chirek* retaineth its common vowel: as נִפְּלָה, and ſometimes alſo they end in *Cholem*, or *Tzere*, but it's very ſeldome; hence נִפְּלָה *Iſa.* 34. 4.

The participle is נִפְּלָה ) alſo it ends in *Tzere*, as נִפְּלָה *1 Samuel* 15. 9.

Infinitive is נִפְּלָה ) alſo it ends in *Tzere*, as נִפְּלָה *2 Samuel* 17. 10, and in the firſt guttural, as נִפְּלָה *Ezech.* 20. 9.

Future נִפְּלָה ) Dageſh faileth from the firſt guttural: נִפְּלָה and I am profaned, *Ezech.* 22. 26. ſo with פ *paragogick* נִפְּלָה, *Jerem.* 17. 18.

The terminations *Cholem*, and *Tzere* have a place here alſo.

Imperative.

plur.	sing.
הָסִבּוּ	הָסֵב m.
הִסְבִּינָהּ	הִסְבִּי f.

Future.

form.	masc.
com.	אָסֵב 1
תִּסְבֶּה 2	
תִּסְבֶּה 3	

Plurall.

{ תִּסְבִּינָהּ	נָסֵב 1
	תִּסְבֶּה 2
	יִסְבֶּה 3

Imperative.

plur.	sing.
סִבּוּ	סֵב m.
סִבִּינָהּ	סִבִּי f.

Future.

form.	masc.
com.	אָסֵב 1
תִּסְבֶּה 2	
תִּסְבֶּה 3	

Plurall.

{ תִּסְבִּינָהּ	נָסֵב 1
	תִּסְבֶּה 2
	יִסְבֶּה 3

Observations concerning Kal.

Præterperfect (סִבֵּה) the accent is in the last syllable save one, by reason of the contraction, and thus in the plural סִבּוּ.

Infinitive (סֵב) but truly thus סִבּוּ, which is read in the 21. of *Numb.* 4. The accent being taken away, or a *Makkaph* following, *Cholem* is shortened into *Kametz-chatuph*, as 'tis said in 5. Chapter as בִּתְּ Job 38. 7.

Imperative, סִבּוּ sometimes it's without a Dagesth for י, as אָרַךְ curse ye, *Judges* 5. 23. from the word אָרַךְ. and sometimes an accent doth descend to the last syllable, and then *Cholem* is shortened into *Kametz-chatuph*: as, יִסְבֶּה sing ye, *Isa.* 44. 23. and thus in the feminine gender יִסְבֶּה sing thou O Daughter of *Sion*, *Zech.* 2. 10.

The future, is אָסֵב yet *Kametz* under the formatives very often is resolved into a short vowel, and Dagesth,

## Præter. Hophal.

fæm.	Sing.	masc.	
	הוֹסֵבָה	הוֹסֵב	3
	הוֹסֵבֹת	הוֹסֵבוֹת	2
com.		הוֹסֵבוֹתִי	1

## Plurall.

com.		הוֹסְבוּ	3
	הוֹסֵבוֹתֶם	הוֹסֵבוֹתֵי	2
com.		הוֹסְבוּנִי	1

## Partic. præter.

plur.	sing.	
מוֹסְבִים	מוֹסֵב	m.
מוֹסְבוֹת	מוֹסֵבָה	f.

## Infinitive.

הוֹסֵב

The imperative is wanting.

## Future.

fæm.	masc.	
com.	אוֹסֵב	1
	חוֹסֵב	2
	יוֹסֵב	3

## Plurall.

com.	נוֹסֵב	1
	תוֹסְבוּ	2
	יוֹסְבוּ	3

תוֹסְבוֹתֶיהָ

## Præter. Hiphil.

fæm.	Sing.	masc.	
	הִסְבָּה	הִסֵּב	3
	הִסְבוֹת	הִסְבוֹת	2
com.		הִסְבוֹתִי	1

## Plurall.

com.		הִסְבוּ	3
	הִסְבוֹתֶם	הִסְבוֹתֵי	2
com.		הִסְבוּנִי	1

## Partici. præter.

plur.	sing.	
מִסְבִים	מִסֵּב	m.
מִסְבוֹת	מִסְבָּה	f.

## Infinitive.

הִסֵּב

## Imperative.

plur.	sing.	
הִסְבוּ	הִסֵּב	m.
הִסְבִינָה	הִסְבִי	f.

## Future.

fæm.	masc.	
com.	אִסֵּב	1
	תִּסְבִי	2
	תִּסְבֵי	3

## Plurall.

com.	נִסְבֵי	1
	תִסְבוּ	2
	יִסְבוּ	3

תִסְבִינָה

## Rules or observations on Hiphil.

Præter. הִסֵּב, here the Characteristicall letter ה, as also

E



## CHAP. XX.

Of the conjugation *Pihel*, and *Pyhal* of defective verbs, in the second radical.

Here, verbs are for the most part regular. But most often they have *Cholem* in the beginning, instead of *Chirek* and *Dagesth*: as סָבַב for סָבַב.

Præter. *Pyhal*.

fam.	Sing.	masc.
סָבַב	סָבַב	3
סָבַב	סָבַב	2
&c.	סָבַב	1

Parti. præter. or *Pahul*.

סָבַב

Infinitive.

סָבַב

Imperat. wanting.

Future.

אֶסָבֵב

Præter. *Pihel*.

fam.	Sing.	masc.
סָבַב	סָבַב	3
סָבַב	סָבַב	2
&c.	סָבַב	1

Participle præter.

סָבַב סָבַב  
סָבַב סָבַב

Infinitive.

סָבַב

Imperative.

סָבַב

&c.

Future.

אֶסָבֵב

&c.

Observations.

Some do double the first radical, and interpose to the second & third לָלַב from לָלַב, the reason of which conjugating is regular, as it is said in the 14. Chapter in the observations to the præter tense of *Pihel*.

## CHAP. XXI.

Of *Hiphil*, and *Hophal* of defectives in the 2. radical.

The anomalie or irregularity is unfolded in the beginning of the 19. Chapter.

Præ-

cal letter, & of the Characteristical letter ך, of which figure it hath bin spoken in the beginning of the 16 Chapter.

Praterperfect.

הִסְתַּוְּבַב      הִסְתַּוְּבַב  
&c.      הִסְתַּוְּבַבְתָּ

Participle.

הִסְתַּוְּבַב

Infinitive.

הִסְתַּוְּבַב

Imperative.

&c. הִסְתַּוְּבַבְתָּ      הִסְתַּוְּבַבְתָּ

Future.

&c. אֶסְתַּוְּבַב      אֶסְתַּוְּבַב  
אֶסְתַּוְּבַבְתָּ      אֶסְתַּוְּבַבְתָּ

Observations.

Participle) מְתַוְּבֵב, Psal. 78. 65.

Infinitive) לְהִתְוַבֵּב Genes. 43. 18. These are regular, *id est*, without the figure Metathesis.

## CH A P. XXIII.

*Of quiescent verbs, 1 being the first Radical, and of their first conjugation Kal, and Niphal.*

**T**He first kind of the irregularity hath bin expounded in the defective verbs: the other kind followeth here in the quiescent verbs.

They are called quiescent verbs, which do consist of one resting, or silent letter, or more: and they are of four kinds for number of four silent or quiescent letters.

Also in the passive form, is noted with a long vowel, for the same reason, that *ו* was in the conjugation Niphal: but *Tzere* remains or is changed, as *Kametz* in Niphal. *Pathach* is often put for the last *Tzere*, as *פָּתַח* of the termination *pathach*, *פָּתַח* they have brought, 1 Sam. 5. 10. participle *פָּתַח* with the termination *pathach* *פָּתַח* making a shadow, *Ezech.* 31. 3. infinitive *פָּתַח* is here with *Kametz* to be distinguished from the præter tense; future *פָּתַח* the Characteristics are with a long vowel for the same reason, that is noted before at the præterperfect tense of Niphal. Yet sometimes it is turned into a short vowel, which also is observed at the future *Kal*: as *פָּתַח* and he led about, *Exod.* 13. 18. the accent being retracted to the penult. syllable, i. e. the last syllable save one, *Tzere* is shortened into *Segol*, as also it hath bin opened in the Chapters before, as *פָּתַח* and he rolled, *Genes.* 29. 10.

### Observations on Hophal.

Præter: *פָּתַח* for *Shurek* oftentimes there is *Kibbutz*, and that through the whole conjugation.

Participle præter: ) participle præsent tense is omitted, because it's out of use, but it was wont to be *פָּתַח*.

## C H A P. XXII.

*Of the conjugation Hithpahal of defective verbs in the second Radical.*

**T**His conjugation doth assume the syllable *פָּתַח* præfixed to the form *Pihel*. But the figure Metathesis is made (in this example) of the first Radical

Future.			Future.		
fœm.	Sing.	masc.	fœm.	Sing.	masc.
		אֲשַׁב 1			אֲשַׁב 1
תֹּשְׁבִי		תֹּשַׁב 2	תֹּשְׁבִי		תֹּשַׁב 2
תֹּשְׁבִים		וְיֹשַׁב 3	תֹּשְׁבִים		וְיֹשַׁב 3
Plurall.			Plurall.		
		נֹשְׁבִים 1			נֹשְׁבִים 1
תֹּשְׁבֵינָה	{	תֹּשְׁבִים 2	תֹּשְׁבֵינָה	{	תֹּשְׁבִים 2
		וְיֹשְׁבִים 3			וְיֹשְׁבִים 3

## Observations on Kal.

Infinit. שִׁבַּת) sometimes a double *pathach* is put for the middle guttural: as יָדַעַת to know, *Iere.* 9.6. from יָדַע: the same form hath been also in the verbs defective Chap. 17. therefore their roots are known by a dictionary.

Imperative שִׁב) seldom, and that improperly doth end in *pathach*, which properly belongs to defective verbs in the first Radical יָבִיגֵה give, *Prov.* 30.15. sometimes it is with הֵה *paragogick*, as יִרְדֵּה descend thou, *Genes.* 45.9.

If the accent keep its place, thus in the plurall numb. לָכֵן and לָכֵן. and in the fœminine gender לָכֵי.

Future is אֲשַׁב) it's also with הֵה *paragogick* אֲשַׁבְהֵה, *Esr.* 9. 3. in one place י being expressed is turned into *Tzere*, as אֲיִלְכֶה, *Mich.* 1. 8. otherwise when י is expressed, then it is *Chirek*, and the end is in *pathach*, as אֲשַׁבְּהֵה, *Psal.* 134. But also in this form י sometimes is suffered: as יִהְיֶה he gat no heat, *1 Kings* 1. 1. יִכַּל is excepted, whence here it's called אֲיִכַּל I shall be able, &c, the accent taken away, or retracted to the last syllable

The first is of verbs beginning with י': which quiescent verbs are commonly called *Pe Jodh*, and they have their example יָשַׁב he sat. When these are irregular, either they cast away י', or change it into י, or do express them but silent, or quiescent; these eight are excepted יָצַח, יָצַד, יָצַק, יָבֹרַח, יָצַע, יָנַח, יָצַג, יָצַב, which do make up the abjected letter י' in certain tenses and conjugations by Dagesh, after the manner of the defective verbs, י being first Radical: hence commonly a name is set upon them, which men call defectives *Pe Jodh*.

Præter. Niphal.

form.	Sing.	masc.	
נוֹשַׁבָּה	נוֹשַׁב		3
נוֹשַׁבְתָּ	נוֹשַׁבְתָּ		2
	נוֹשַׁבְתָּי		1

Plurall.

נוֹשַׁבְתֶּם	נוֹשַׁבוּ	3
נוֹשַׁבְתֶּם	נוֹשַׁבְתֶּם	2
	נוֹשַׁבְתֶּם	1

Parti. præsent.

plur.	sing.	
נוֹשַׁבִּים	נוֹשֵׁב	m.
נוֹשַׁבִּים	נוֹשֵׁבָה	f.
	נוֹשֵׁבָה	

Infinitive.

הוֹשֵׁב

Imperative.

הוֹשֵׁב	הוֹשֵׁב
הוֹשֵׁבִי	הוֹשֵׁבִי

Præter. Kal.

Præter tense, and both Participles are regular.

יָשַׁב	יָשַׁב	3
יָשַׁבְתָּ	יָשַׁבְתָּ	2
&c.	יָשַׁבְתָּי	1

Participle præsent.

&c. יָשֵׁב

Partici. præter.

&c. יָשַׁב

Infinitive.

שָׁב

Imperative.

plur.	sing.	
שָׁבוּ	שֵׁב	m.
שָׁבוּ	שֵׁבִי	f.
		Fu-



## Plurall.

com.	הוֹשִׁבוּ	3
	הוֹשִׁבְתֶּם	2
	הוֹשִׁבְנוּ	1

## Partic. præter.

plur.	מוֹשִׁבִּים	sing.	מוֹשֵׁב	m.
	מוֹשִׁבוֹת		מוֹשִׁבָּה	f.

## Infinitive.

הוֹשִׁב

## Imper. wanting.

## Future.

fæm.	Sing.	masc.	
com.		אֹשֵׁב	1
	תוֹשִׁבִּי	תוֹשֵׁב	2
	תוֹשֵׁב	יוֹשֵׁב	3

## Plurall.

com.	נֹשֵׁב	1
	תוֹשִׁבוּ	2
	וְיוֹשְׁבוּ	3

## Plurall.

com.	הוֹשִׁבוּ
	הוֹשִׁבְתֶּם
	הוֹשִׁבְנוּ

## Participle præsent.

plur.	מוֹשִׁיבִים	sing.	מוֹשֵׁיב	m.
	מוֹשִׁבוֹת		מוֹשִׁיבָּה	f.

## Infinitive.

הוֹשִׁיב or הוֹשֵׁב

## Imperative.

plur.	הוֹשִׁיבוּ	sing.	הוֹשֵׁב	m.
	הוֹשִׁיבוּ		הוֹשִׁיבָה	f.

## Future.

fæm.	Sing.	masc.	
com.		אֹשֵׁיב	1
	תוֹשִׁיבִי	תוֹשֵׁיב	2
	תוֹשֵׁיב	יוֹשֵׁיב	3

## Plurall.

com.	נֹשֵׁיב	1
	תוֹשִׁיבוּ	2
	וְיוֹשְׁיבוּ	3

## Observations on Hiphil.

Præter. הוֹשִׁיב ) the defective form הִנִּיחַ he caused to stay, *Judges* 3.1. and so in other tenses : and sometimes ' is expressed silent in Tzere, as הִשִּׁיב he hath done well, *Genes.* 12. 16.

Imperative הוֹשִׁיב ) before הִ paragogick alwayes there

yllable save one, the last Tzere is contracted into *Segel*, as is said in the fifth Chapter, as *הָיָה*, *Genf. 32. 7.*

*Observations on Niphal.*

Præter. *נִשְׁבַּח*) the irregularity of the whole conjugation is in the first Radical, ' being turned into ' , which in the præter tense, and the participle is silent in *Cholem*, and in the other tenses moveable, to bring in Dagesh: yet ' quiescent is not alwayes expressed, as *נִשְׁבַּח*, *Exodus 29. 15.*

Moreover, the forms Pihel and Pyhal are regular, *נִשְׁבַּח* he caused to set, participle *נִשְׁבַּח* placing, &c.

C H A P. XXIV.

*Of the conjugation Hiphil and Hophal of quiescent verbs, ' being first Radical.*

The irregularity is in the first Radical, ' being changed into ' , which in Hiphil is silent, or quiescent in the vowel Cholem, in Hophal in the vowel Schurek; but yet also here as in Niphal quiescent, ' after Cholem is not alwayes expressed: some in Hiphil do keep them unchanged, but quiescent in Tzere, as *הִשְׁבִּיחַ* he hath done well. Long Chirek also here oftentimes doth cast away ' , which is observed in the 15 Chapter.

Præter. Hophal.

faem.	Sing.	masc.	
<i>הוֹשִׁיבָהּ</i>	<i>הוֹשִׁיב</i>	3	
<i>הוֹשִׁיבָהּ</i>	<i>הוֹשִׁיבָהּ</i>	2	
com.	<i>הוֹשִׁיבָהּ</i>	1	

Præter. Hiphil.

faem.	Sing.	masc.	
<i>הוֹשִׁיבָהּ</i>	<i>הוֹשִׁיב</i>	3	
<i>הוֹשִׁיבָהּ</i>	<i>הוֹשִׁיבָהּ</i>	2	
com.	<i>הוֹשִׁיבָהּ</i>	1	

Plu-

ly called *Ajin*, that is, in the second radical, and the have their example קום to rise; the reason of conjugating both forms is the same, whence also they appoint one kind of declining only, whose irregularity is always in the middle radical either quiescent or cast away those are excepted which do end in ה, for they affect the middle radical: as קוה he hath expected, הוה hath been, and a few others, as וט.

## Præter. Niphal.

faem.	Sing.	masc.	
נִקְוִי	נִקְוִי	נִקְוִי	3
נִקְוִי	נִקְוִי	נִקְוִי	2
com.	נִקְוִי	נִקְוִי	1

## Plurall.

com.	נִקְוִי	3
נִקְוִי	נִקְוִי	2
com.	נִקְוִי	1

## Participle Præsent.

plur.	sing.	
נִקְוִי	נִקְוִי	m.
נִקְוִי	נִקְוִי	f.

## Infinitive.

הִקְוִי

## Imperative.

plur.	sing.	
הִקְוִי	הִקְוִי	m.
הִקְוִי	הִקְוִי	f.

## Præter. Kal.

faem.	Sing.	masc.	
קָמָה	קָמָה	קָמָה	3
קָמָה	קָמָה	קָמָה	2
com.	קָמָה	קָמָה	1

## Plurall.

com.	קָמָה	3
קָמָה	קָמָה	2
com.	קָמָה	1

## Partic. præsent.

plur.	masc.	
קָמָה	קָמָה	m.
קָמָה	קָמָה	f.

## Partic. præter. Pahul.

plur.	sing.	
קָמָה	קָמָה	m.
קָמָה	קָמָה	f.

## Infinitive.

קָמָה

## Imperative.

plur.	sing.	
קָמָה	קָמָה	m.
קָמָה	קָמָה	f.

Fu-

there is a long *Chirek*, as הוֹשִׁיעָה, *Psal.* 12.2. with ' expressed וְלִקְחִי take thou, *Exod.* 2.9.

Future אֲשׁוּב) plentifully with the Characteristical which using, or frequenting the *Chaldee* יוֹשִׁיעַ he will save, *Psal.* 116.6. they end promiscuously also in *Tzere*: as הוֹדִיד, 1 Kings 2.6. hence the last vowel is contracted into *Sagol*, if the word may be made penultimate, as וְהִישָׁב and thou hast placed, 2 Kings 17.26. with ' expressed וְהִישִׁיב or וְהִשִּׁיב.

*Observations on Hophal.*

Præter. הוֹשַׁבְהוּ) one verb here is defective, and besides compounded of the active and passive form, as וְהִנֵּחָה, *Zach.* 11.5.

Participle מוֹשֵׁבָה and in מוֹדַעַר, with a double *pathach* for the guttural.

C H A P. XXV.

*Of the conjugation Hitbphal.*

**V**erbs here are declined regular, as הִתְיַשֵּׁב; Three are excepted which do change ' into the consonant י: as הִתְיַסַּד, הִתְיַדַּע, הִתְיַכַּח, from יָסַד, יָדַע, יָכַח.

Future אֶתְיַדַּע I will make my self known, *Num.* 12.6. יִתְיַכַּח he will plead, *Mich.* 6. 2.

C H A P. XXVI.

*Of quiescent verbs ' or ' being the second radical, and of their first conjugations Kal and Niphal.*

**T**he second kind of quiescent verbs is of the middle radical -or', which quiescent verbs are commonly

rest of an accent, or an accent retracted to the last syllable save one, is contracted into *Kametz chatuph*: as וְשָׁב and thou art returned, 1 Kings 13. 22. but if the last letter be a guttural or ך then it ends with *patnach*: as וְשָׁבָה, Ezek. 32. 2. from שָׁב to blush, here is formed שָׁבָה, and so forwards.

### Observations on Niphal.

**Præter.** נִקְוָה the Characteristical ך is with a long vowel, which remaineth or is changed as above in the 19. Chapter on Niphal: see there. נִקְוָה) Cholem from the præcedent person turneth here into Shurek, lest two Cholems should follow each other, which yet sometimes do come next after the other: whence that word in the plurall number נִקְוָה ye have been scattered, Ezek. 11. 17.

**Participle** נִקְוָה) it's also with Shurek, as נִקְוָה besieged, Ezek. 6. 12. נִקְוָה) it ends also in ך, as נִקְוָה scattered, 2 Sam. 18. 8.

## CHAP. XXVII.

*Of the forms Pibei, and Pyhal of quiescent verbs,  
or being the second radical.*

**T**He irregularitie is in the middle radical quiescent in Cholem, whence in stead of him doubled, the last syllable doth double the Characteristical by Dagesh: as קוּמָה he caused to rise.

The form is the same with the defective verbs in the second radical, but the reason of conjugation is diverse, for with them every doubled letter belongs to the root; here



Future.				Future.			
form.	Sing.	masc.		form.	Sing.	masc.	
com.	אֶקוּם	1		com.	אֶקוּם	1	
תִּקוּם	תִּקוּם	2		תִּקוּמוּ	תִּקוּם	2	
יִקוּם	יִקוּם	3		יִקוּם	יִקוּם	3	
Plurall.				Plurall.			
com.	נִקוּם	1		com.	נִקוּם	1	
תִּקוּמוּ	תִּקוּמוּ	2		תִּקוּמוּ	תִּקוּמוּ	2	
יִקוּמוּ	יִקוּמוּ	3		יִקוּמוּ	יִקוּמוּ	3	

Observations on Kal.

Præter. (קָם) it ends also in *Tzere*, and *Cholem*, as in regular verbs. *Tzere* in the third persons remaineth, as (קָמָה, קָמָה, קָמָה) Those which do end in ת do lose it here in both numbers, and in the first person singular, as is noted above in the 12. Chapter concerning the præter tense: as (קָמָה, קָמָה, קָמָה) *Cholem* alwayes remaineth: בּוֹשׁ בַּשָּׂהָד.

Participle (קָם) out of the form *Tzere*, עֹמֵד watching, *Cam.* 2. 2. (קָם) carrying, with *Cholem*, as (קָם) and shining, *Prov.* 4. 18. (קָם) an accent in the last syllable distinguisheth this word from the third person feminine of the præter tense.

Infinitive (קוּם) 'tis also with *Cholem*, קוּם, *Iere.* 44. 29.

Imperative (קוּם) with הַ paragogick, שׁוּבָה return thou, *Iere.* 3. 12. with *Cholem*, as (קוּם) circumcise thou, *Ioshua* 5. 2.

Future (אֶקוּם) with הַ paragogick, as (אֶקוּמָה) I will arise, 2 *Sam.* 17. 1. and also in *Cholem* (אֶקוּם) and shall be exalted, *Numbers* 24. 7. hence *Cholem* be-  
rest

Plurall.			Plurall.		
com.	נְקוּמִים	1	com.	נְקוּמִים	
תְּקוּמְנָה	תְּקוּמָמוּ	2	תְּקוּמְנָה	תְּקוּמָמוּ	
	יְקוּמָמוּ	3		יְקוּמָמוּ	

*Rules or observations on Pihel.*

**Præter.** קוּמ (קוּמִים) these are regular, **קוּם**, *Esther* 9. 3. &c. from the middle radical ' . This form is very frequent with the *Rabbins* and *Chaldeans*.

**Imperative** קוּמָה ) with ה *paragogick*, as תְּקוּמְנָה direct thou, *Psal.* 90. 17. It is known from the third person feminine of the præter tense only by the sense.

*Observations on Pyhal.*

The first word of every tense differeth from the active form, the rest agree, which warily are to be distinguished according to the sense.

CHAP. XXVIII.

*Of the form Hiphil, and Hophal of quiescent verbs, ' being the second radical.*

**T**He irregularity in both forms consists in the middle radical being ejected. The Characteristical ' is noted with a long vowel in both forms for the cause delivered in the 19. Chapter on Niphal: There also is for *Chirek* in Hiphil.

Præter. Hophal.			Præter. Hiphil.		
fem.	Sing. masc.		fem.	Sing. masc.	
הוּקְמָה	הוּקַם	3	הִקְיָה	הִקְיָם	3
הוּקְמָתִי	הוּקְמָתָה	2	הִקְיָמוּ	הִקְיָמוּ	2
com.	הוּקְמָתִי	1	com.	הִקְיָמוּ	1

Plu-

one of the doubled letters belongs to the root, the other to the form of conjugation: also here verbs are made of 4. letters, the first and the third doubled, but the middle cast away: as of כוּל is made כֹּלֵל. these moreover are declined regularly, as hath been said in Chapter on the præter tense of Pihel.

*Præter. Pyhal.*

<i>fam.</i>	<i>Sing.</i>	<i>masc.</i>	
קוּמְמָה	קוּמְמָה	3	
קוּמְמָה	קוּמְמָה	2	
<i>com.</i>	קוּמְמָתִי	1	

*Plurall.*

<i>com.</i>			
קוּמְמָה	קוּמְמָה	3	
קוּמְמָה	קוּמְמָה	2	
<i>com.</i>	קוּמְמָנִי	1	

*Partic. præter. or Pahul.*

<i>plur.</i>	<i>sing.</i>	
מְקוּמְמָה	מְקוּמְמָה	<i>m.</i>
מְקוּמְמָה	מְקוּמְמָה	<i>f.</i>

*Infinitive.*

קוּמְמָה

*Imperat. wanting.*

*Future.*

<i>plur.</i>	<i>Sing.</i>	<i>masc.</i>	
<i>com.</i>	אֶקוּמְמָה	1	
תִּקְוְמָה	תִּקְוְמָה	2	
תִּקְוְמָה	יִקְוְמָה	3	

*Præter. Pihel.*

<i>plur.</i>	<i>Sing.</i>	<i>masc.</i>	
קוּמְמָה	קוּמְמָה	3	
קוּמְמָה	קוּמְמָה	2	
<i>com.</i>	קוּמְמָתִי	1	

*Plurall.*

<i>com.</i>			
קוּמְמָה	קוּמְמָה	3	
קוּמְמָה	קוּמְמָה	2	
<i>com.</i>	קוּמְמָנִי	1	

*Partic. præsent. Beno.*

<i>plur.</i>	<i>sing.</i>	
מְקוּמְמָה	מְקוּמְמָה	<i>m.</i>
מְקוּמְמָה	מְקוּמְמָה	<i>f.</i>

*Infinitive.*

קוּמְמָה

*Imperative.*

<i>plur.</i>	<i>sing.</i>	
קוּמְמָה	קוּמְמָה	<i>m.</i>
קוּמְמָה	קוּמְמָה	<i>f.</i>

*Future.*

<i>plur.</i>	<i>Sing.</i>	<i>masc.</i>	
<i>com.</i>	אֶקוּמְמָה	1	
תִּקְוְמָה	תִּקְוְמָה	2	
תִּקְוְמָה	יִקְוְמָה	3	

*Pla-*

faem.	Sing.	mafc.
הַקִּימָה	הַקִּים	3
הַקִּמְתָּ	הַקִּמְתָּ	2
	הַקִּמְתִּי	1

And another future, thus:

	הַקִּימוּ	3
הַקִּמְתֶּם	הַקִּמְתֶּם	2
הַקִּמְנוּ	הַקִּמְנוּ	1

### Observations on Hiphil.

Participle (הַקִּים) inciting, *Iere.* 43. 3. for מַסִּית: so מְלִינִים murmuring, *Exod.* 16. 4. This form also hath been noted already at the future of Kal, Chap. 19. and the future of Hiphil, Chap. 21.

Imperative (הַקִּם) here is often the figure *Apharefis* of the Characteristicall: as וְשִׁיתָ put thou, *Gen.* 24. 2. so דִּינֻ judge ye, *Iere.* 21. 12.

Future (אֶקִּים) oftentimes in *Tzere*, as תָּשֵׁב bring thou back, *Genes.* 24. 8. Hence an accent taken away, or brought back to the last syllable save one, *Tzere* for Methods sake is contracted into *Sagol*: as וְתִקֵּם and thou hast kept, *Nehem.* 9. 8. or else is turned into *pathach* for the guttural: as וְתִפְעֵד & thou hast testified, *Nehem.* 9. 29. וְיִסִּי he shall incite, *Iere.* 36. 18. as before in the participle.

### Observations on Hophal.

Præter: הִקָּם (הִקָּם) he was appointed, *2 Sam.* 23. 1: as afore in the participle active.

**Plurall.**

com.	הֻקְמוּ	3
com.	הֻקְמֶתֶם	2
com.	הֻקְמֵנוּ	1

Part. prat. or Pahul.

Plur.	Sing.	
מֻקְמִים	מֻקֵּם	m.
מֻקְמִי	מֻקְמָה	f.

Infinitive.

הֻקֵּם

*Imperative wanting.*

**Future.**

fem.	Sing.	masc.	
com.	אֻקָּם		1
com.	תֻּקָּם		2
com.	יֻקָּם		3

**Plurall.**

com.	נֻקָּם	1
com.	תֻּקְמוּ	2
com.	יֻקְמוּ	3

**Plurall.**

com.	הֻקְמוּ	3
com.	הֻקְמֶתֶם	2
com.	הֻקְמֵנוּ	1

Partic. praef. Benoni.

Plur.	Sing.	
מֻקְמִים	מֻקֵּם	m.
מֻקְמִי	מֻקְמָה	f.

Infinitive.

הֻקֵּם or הֻקֵּם

Imperative.

Plur.	Sing.	
הֻקְמוּ	הֻקָּם	m.
הֻקְמִי	הֻקְמָה	f.

**Future.**

fem.	Sing.	masc.	
com.	אֻקָּם		1
com.	תֻּקָּם		2
com.	יֻקָּם		3

**Plurall.**

com.	נֻקָּם	1
com.	תֻּקְמוּ	2
com.	יֻקְמוּ	3

*Rules, or observations on Hiphil.*

Præter: (הֻקְמוּ) the Characteristical in both forms hath a long vowel, for the same cause, why נ in the form Niphall Chapter 19. Tzere also remaineth, or is changed, as Kametz, for the same reason; also there is another form of the præter tense, after this manner.

fem.



garly called *Lamed Aleph*, and they have a common example **נָשָׂא** he hath found.

But also hither certain verbs are reduced having an irregularity of the first, or second radical: as of **נָשָׂא** being wanting in the first radical, **נָשָׂא** he hath born: ' being silent in the first radical, **נָשָׂא** he is gone forth, **נָשָׂא** he hath feared: of ' quiescent in the middle radical, **נָשָׂא** he came, **נָשָׂא** he hath vomited. every of these do follow the anomalies of his own kind.

The anomaly or irregularity of quiescent verbs in the third radical is, in **נ**, but oftentimes also they change the form, with the fourth kind of quiescent verbs.

Præter. Niphal.

fam.	Sing.	masf.	
	<b>נִמְצָאָה</b>	<b>נִמְצָא</b>	3
	<b>נִמְצָאָתָּ</b>	<b>נִמְצָאָתָּ</b>	2
com.		<b>נִמְצָאָתָּ</b>	1

Plural.

com.		<b>נִמְצָאוּ</b>	3
	<b>נִמְצָאתֶם</b>	<b>נִמְצָאתֶם</b>	2
com.		<b>נִמְצָאוּ</b>	1

Partic. præsent.

Plur.	Sing.	
<b>נִמְצָאִים</b>	<b>נִמְצָא</b>	m.
<b>נִמְצָאוֹת</b>	<b>נִמְצָאָה</b>	f.

Infinitive.

**נִמְצָא**

Præter. Kal.

fam.	Sing.	masf.	
	<b>מִצָּאָה</b>	<b>מִצָּא</b>	3
	<b>מִצָּאָתָּ</b>	<b>מִצָּאָתָּ</b>	2
com.		<b>מִצָּאָתָּ</b>	1

Plural.

com.		<b>מִצָּאוּ</b>	3
	<b>מִצָּאתֶם</b>	<b>מִצָּאתֶם</b>	2
com.		<b>מִצָּאוּ</b>	1

Partic. præsent.

Plur.	Sing.	
<b>מִצָּאִים</b>	<b>מִצָּא</b>	m.
<b>מִצָּאוֹת</b>	<b>מִצָּאָה</b>	f.

Part. præter. Pahl.

Plur.	Sing.	
<b>מִצָּאוּ</b>	<b>מִצָּא</b>	m.
<b>מִצָּאוֹת</b>	<b>מִצָּאָה</b>	f.

Infinitive.

**מִצָּא**, **מִצָּא**, **מִצָּא**  
F Impe-

CHAP. XXIX.

*Of the form Hithpahal of quiescent verbs, ' being the second radical.*

**T**His conjugation differeth from the form Pihel but in one only syllable, viz. the Characteristical **הת**.

Præter. Hithpahal.

התקומם      התקומם

&c.      התקומם

Participle præsent.

מתקומם

Infinitive.

התקומם

Imperative.

התקומם

Future.

אתקומם

תתקומם

*Observations on Hithpahal.*

Præter. **התקומם**) there is also another form here used which is put in Pihel, wherein from the middle radical ' it's pronounced as the regular form **התקום**, whence is that word **הצטיירו**, *Ioshua* 9. 11. in which word **ת** the Characteristical is turned into **ט**, and put after the first radical, the reason whereof is delivered in Chapter 16.

CHAP. XXX.

*Of quiescent verbs, N being the third radical, and of their conjugations Kal, and Niphal.*

**T**He third kind of quiescent verbs is whose third radical is **N**, and these quiescent verbs are vulgarly

Infinit. from the Defectives, there are three he made two wayes,  $\text{לָשׁוּב}$  and  $\text{לְשׁוּב}$  of  $\text{לָשׁוּב}$ , for  $\text{לָשׁוּב}$  also  $\text{לָשׁוּב}$  to go forth, of  $\text{לָשׁוּב}$ , lastly  $\text{לָשׁוּב}$  to come.

Imperat.  $\text{לָשׁוּב}$  from the double anomaly  $\text{לָשׁוּב}$  is from  $\text{לָשׁוּב}$ :  $\text{לָשׁוּב}$  from  $\text{לָשׁוּב}$ :  $\text{לָשׁוּב}$  from  $\text{לָשׁוּב}$ .

Future  $\text{לָשׁוּב}$  from the double anomaly  $\text{לָשׁוּב}$ ,  $\text{לָשׁוּב}$  is from  $\text{לָשׁוּב}$ :

### Rules concerning Niphal.

Præter.  $\text{לָשׁוּב}$  from the first letter  $\text{ל}$  deficient  $\text{לָשׁוּב}$  and it shall be carried, *Exod.* 25.28. but  $\text{לָשׁוּב}$  brought into admiration, *Psal.* 139. 14. from  $\text{לָשׁוּב}$  from the form of the fourth kind,  $\text{ל}$  being turned into

Partic.  $\text{לָשׁוּב}$  from  $\text{לָשׁוּב}$  here is  $\text{לָשׁוּב}$  Reverend.

Future  $\text{לָשׁוּב}$  from  $\text{לָשׁוּב}$  here is  $\text{לָשׁוּב}$ , whence  $\text{לָשׁוּב}$  thou mayest be feared, *Psal.* 130. 4.

### CHAP. XXXI.

Of the conjugation Pihel and Pyhal of quiescent verbs,  $\text{ל}$  being the third Radical.

#### Præter. Pyhal.

fæm.	Sing.	masc.	
$\text{לָשׁוּב}$		$\text{לָשׁוּב}$	3
$\text{לָשׁוּב}$		$\text{לָשׁוּב}$	2
coms.		$\text{לָשׁוּב}$	1

#### Plurall.

coms.			
$\text{לָשׁוּב}$	$\text{לָשׁוּב}$	3	
$\text{לָשׁוּב}$	$\text{לָשׁוּב}$	2	
m.	$\text{לָשׁוּב}$	1	

#### Part. Pahul.

sing.

m.

#### Præter. Pihel.

fæm.	Sing.	masc.	
$\text{לָשׁוּב}$		$\text{לָשׁוּב}$	
$\text{לָשׁוּב}$		$\text{לָשׁוּב}$	
coms.		$\text{לָשׁוּב}$	

#### Plurall.

coms.			
$\text{לָשׁוּב}$	$\text{לָשׁוּב}$		
$\text{לָשׁוּב}$	$\text{לָשׁוּב}$		
coms.	$\text{לָשׁוּב}$		

#### Partic. præsent.

plur.

$\text{לָשׁוּב}$

$\text{לָשׁוּב}$

sing.

$\text{לָשׁוּב}$

$\text{לָשׁוּב}$

Imperat.				Imperat.			
Plural.	Sing.			Plur.	Sing.		
הִמְצֵאוּ	הִמְצֵא	m.		הִמְצֵאוּ	הִמְצֵא	m.	
הִמְצֵאוּ	הִמְצֵא	f.		הִמְצֵאוּ	הִמְצֵא	f.	
Future.				Future.			
fæm.	Sing.	masc.		fæm.	Sing.	masc.	
com.	הִמְצֵא	1		com.	הִמְצֵא	1	
הִמְצֵא	הִמְצֵא	2		הִמְצֵא	הִמְצֵא	2	
הִמְצֵא	הִמְצֵא	3		הִמְצֵא	הִמְצֵא	3	
Plural.				Plural.			
com.	הִמְצֵאוּ	1		com.	הִמְצֵאוּ	1	
הִמְצֵאוּ	הִמְצֵאוּ	2		הִמְצֵאוּ	הִמְצֵאוּ	2	
הִמְצֵאוּ	הִמְצֵאוּ	3		הִמְצֵאוּ	הִמְצֵאוּ	3	

Rules, or observations on Kal.

Præter. הִמְצֵא ) some few do end in *Tzere* which do keep it in the first & second persons: as הִמְצֵא מְלֵא &c. the word הִמְצֵא and such like, they are here, thus declined.

הִמְצֵא  
הִמְצֵא  
&c.

הִמְצֵא  
הִמְצֵא  
הִמְצֵא

Partic. הִמְצֵא ) the feminine in הִמְצֵא here hath a speciall form. הִמְצֵא Cant. 8. 10. and הִמְצֵא 2 Sam. 18. 22. for הִמְצֵא. From הִמְצֵא is this word הִמְצֵא &c.

Partic. præter. הִמְצֵא ) to this belongs the word הִמְצֵא forgiven, Psal. 32. 1. from the form of the fourth kind, for הִמְצֵא.

In-

## Plurall.

הִמְצִיאוּ	3
הִמְצִיאתֶם	2
הִמְצִיאוּ	1

Partic. præter. Pahul.

מִמְצִיאוֹ	Plur.	מִמְצִיאָה	Sing.
מִמְצִיאוֹ	m.	מִמְצִיאוֹ	f.

Infinitive.

הִמְצִיא or הִמְצִיָּה

Imperative wanting.

Future.

æm.	Sing.	masc.
com.	יִמְצִיא	1
הִמְצִיאוּ	יִמְצִיָּה	2
הִמְצִיָּה	יִמְצִיָּה	3

Plurall.

com.	יִמְצִיאוּ	1
יִמְצִיאוּ	יִמְצִיאוּ	2
יִמְצִיאוּ	יִמְצִיאוּ	3

## Plurall.

הִמְצִיאוּ	3
הִמְצִיאתֶם	2
הִמְצִיאוּ	1

Partic. præf. Benoni.

מִמְצִיאוֹ	Plur.	מִמְצִיאָה	Sing.
מִמְצִיאוֹ	m.	מִמְצִיאוֹ	f.

Infinitive.

הִמְצִיא or הִמְצִיָּה

Imperative.

יִמְצִיא	Plur.	יִמְצִיאָה	Sing.
יִמְצִיאוּ	m.	יִמְצִיאוּ	f.

Future.

æm.	Sing.	masc.
com.	יִמְצִיא	1
הִמְצִיאוּ	יִמְצִיָּה	2
הִמְצִיָּה	יִמְצִיָּה	3

Plurall.

com.	יִמְצִיאוּ	1
יִמְצִיאוּ	יִמְצִיאוּ	2
יִמְצִיאוּ	יִמְצִיאוּ	3

## Observations on Niphal.

Præter. הִמְצִיא from the first radical י being deficient הִשִּׁיָּה he hath deceived, Jer. 49. 16. from י the first radical quiescent הִשִּׁיָּה. of the middle radical quiescent הִבִּיָּה he hath perswaded.

Participle מִמְצִיָּה from the anomaly of the first quiescent form it is מִמְצִיָּה bringing forth, Psal. 68. 7.



Infinitive.

לִּמְצוֹ or לְמָצָא

Imper. wanting.

Future.

fam.	Sing. masc.	
	לְמָצָא	1
com.	לְמָצָא	2
לְמָצָא	לְמָצָא	3

Plural.

com.	לְמָצָא	1
לְמָצָא	לְמָצָא	2
	לְמָצָא	3

Infinitive.

לִּמְצוֹ or לְמָצָא

Imperative.

Plur.	Sing.
לְמָצָא	לְמָצָא m.
לְמָצָא	לְמָצָא f.

Future.

fam.	Sing. masc.	
	לְמָצָא	1
com.	לְמָצָא	2
לְמָצָא	לְמָצָא	3

Plural.

com.	לְמָצָא	1
לְמָצָא	לְמָצָא	2
	לְמָצָא	3

Observations on Pihel.

Præter. לִּמְצָא) some have Kametz in the end from the form of the fourth kind of quiescent verbs, הִי being the third radical: as וְהָיָה, and הִשְׁלִיכָהּ he hath accomplished.

Observations on Pyhal.

Very few here are found usefull. Dagefh being cast away it is קָרָא, it was called, Ezek. 10. 13. from thence also is this partic. מְקָרָא my called, Isa. 48. 12.

C H A P. XXXII.

Of the conjugation Hiphil, and Hophal of quiescent verbs, נ being the third Radical.

Præter. Hophal.

fam.	Sing. masc.	
הִמְצִיחַ	הִמְצִיחַ	3
הִמְצִיחַ	הִמְצִיחַ	2
	הִמְצִיחַ	1

Præter. Hiphil.

fam.	Sing. masc.	
הִמְצִיחַ	הִמְצִיחַ	3
הִמְצִיחַ	הִמְצִיחַ	2
	הִמְצִיחַ	1

Plu.

		Future,	
fam.	Sing.	masc.	
cons.		אֶחְמֹצֵה	1
תִּחְמֹצֵהוּ		תִּחְמֹצֵהוּ	2
תִּחְמֹצֵהוּ		יִחְמֹצֵהוּ	3
		Plural.	
		נִחְמֹצֵהוּ	1
		תִּחְמֹצֵהוּ	2
תִּחְמֹצֵהוּ }		יִחְמֹצֵהוּ	3

### Observations on Hitpahal.

Præter. אֶחְמֹצֵה ) hence by the figure *Syncope* of the Characteristickal ׀, it is הִתְנַבְּאוּ they have prophesied, *Ierem.* 27. 13. for הִתְנַבְּאוּ.

Future יִחְמֹצֵה ) here may be a *Syncope* as before וַיִּשְׁמְנוּ, so תִּשְׁמְנוּ shall ye defile your selves, *Lev.* 11. 43. for תִּשְׁמְנוּ.

## CHAP. XXXIV.

Of quiescent verbs, ׀ being the third radical, and of their first conjugations Kal, and Niphal.

**T**He fourth kind of quiescent verbs is whose third radical is ׀, and these quiescent verbs are vulgarly called *Lamed He*, and they have this common example הִלְלֵה he hath revealed. The common irregularity of these is three-fold through all the conjugations: first ׀ is silent, secondly it is cast away, thirdly it is turned into another letter.

Then every tense in a manner hath a proper termination, differing from the analogie, or regularity. The

from the second מביא perswading, *Levit. 18. 3.* and so forward through the rest of the tenses.

*Observations on Hophal.*

But very few here are much used, from הובא is הובא brought to, and so forward: from הוצא brought up, from thence is that participle plurall מוצאים brought forth, *Ezek. 14. 22.*

CHAP. XXXIII.

*Of the conjugation Hithpahel of quiescent verbs N in the third radical.*

*Præterperfect.*

<i>fem.</i>	<i>Sing.</i>	<i>masc.</i>
הִתְמַצְּאָה	הִתְמַצְּאָה	3
הִתְמַצְּאָת	הִתְמַצְּאָת	2
<i>com.</i>	הִתְמַצְּאָתִי	1

*Plural.*

<i>com.</i>	הִתְמַצְּאוּ	3
הִתְמַצְּאָתֶן	הִתְמַצְּאָתֶן	2
<i>com.</i>	הִתְמַצְּאוּ	1

*Particip. præsent.*

<i>Plur.</i>	<i>Sing.</i>	
מִתְמַצְּאִים	מִתְמַצְּאֵה	<i>m.</i>
מִתְמַצְּאֹת	מִתְמַצְּאָה	<i>f.</i>

*Infinitive.*

הִתְמַצְּאָה

*Imperative.*

<i>Plur.</i>	<i>Sing.</i>	
הִתְמַצְּאוּ	הִתְמַצְּאֵה	<i>m.</i>
הִתְמַצְּאָה	הִתְמַצְּאִי	<i>f.</i>

*Future.*

Infinitive.		
הַגִּלּוֹת OR הַגִּלָּה		
Imperative.		
plur.	sing.	
הַגִּלּוּ	הַגִּלָּה	
הַגִּלּוֹת	הַגִּלָּה	
Future.		
plur.	Sing.	masc.
com.	אֶגִּלָּה	1
תִּגִּלּוּ	תִּגִּלָּה	2
תִּגִּלּוֹת	יִגִּלָּה	3
Plurall.		
com.	נִגִּלָּה	1
תִּגִּלּוֹת	תִּגִּלּוּ	2
	יִגִּלּוּ	3

Partic. præter. Pahul.		
plur.	sing.	
גִּלּוּיִם	גִּלּוּי	m.
גִּלּוּיִם	גִּלּוּיָהּ	f.
Infinitive.		
גִּלּוֹת גִּלּוֹת גִּלּוֹת		
Imperative.		
plur.	sing.	
גִּלּוּ	גִּלָּה	m.
גִּלּוֹת	גִּלּוּיָהּ	f.
Future.		
plur.	Sing.	masc.
com.	אֶגִּלָּה	1
תִּגִּלּוּ	תִּגִּלָּה	2
תִּגִּלּוֹת	יִגִּלָּה	3
Plurall.		
com.	נִגִּלָּה	1
תִּגִּלּוֹת	תִּגִּלּוּ	2
	יִגִּלּוּ	3

## Observations on Kal.

Præter. (גִּלָּתָהּ) sometimes ' is set for ת : as חָסִיָּהּ he hath trusted, so in the third person plurall נִשְׁתּוּ they have slipt back, *Psal.* 73.2. Kametz is in the last syllable save one: in these two examples the accent is put for the pause.

Imperat. (גִּלּוּ) but there is בִּטְיִי seek ye, and אֲתִי come ye, where ' is put for ה, as before in the præter tense.

Future (אֶגִּלָּה) if the first radical here be ג, it is called defectively אֶגִּלָּה אֶגִּלָּה &c. (יִגִּלּוּ) but יִשְׁלִי, *Psa.* 122.6.

first word of the præter tense through all the conjugations doth end in Kametz: both partici. except pahul in the conjugation Kal, which alwayes doth end in *Sagol*: the infinitive in Cholem or ו : the imperative in Tzere: the future tense in *Sagol*. moreover the figure *Apocope* very often doth happen to the imperative singular (except in the forms Kal and Niphal) and to the Future of all the conjugations. Lastly, they assume the form of the præcedent kind of quiescent verbs, N being the third radical.

These four verbs do imitate the regularitie, which therefore are noted with *Mappick* in ו as גבר he hath excelled, נצטר he hath coveted, נגה he hath shined, תמא he hath admired. Lastly, verbs of a double irregularity do agree here also, to wit, such verbs whose first radical is נ or נ, which do imitate here also the form of their own kind, as shall be seen in their places.

Præter. Niphal.

fæm.	Sing.	masc.	
נגלתה	נגלה	3	
נגלית	נגלית	2	
com.	נגליתו	1	
Plurall.			
com.	נגלו	3	
נגליתן	נגליחם	2	
com.	נגלינו	1	
Partic. præsent.			
plur.	sing.	m.	f.
נגלים	נגלה		
נגלה	נגלה		

Præter. Kal.

fæm.	Sing.	masc.	
גלתה	גלה	3	
גלית	גלית	2	
com.	גליתו	1	
Plurall.			
com.	גלו	3	
גליתן	גליחם	2	
com.	גלינו	1	
Partic. præsent. Beno.			
plur.	sing.	m.	f.
גולים	גולה		
גולות	גולה		
Par-			



Plurall.		
com.	גִּלְיוֹן	3
	גִּלְיָתִים	2
com.	גִּלְיוֹנִי	1
Partici. præter. or Pahul.		
plur.	מְגִלִּים	
	מְגִלָּה	m.
	מְגִלָּה	f.
Infinitive.		
	גִּלְיוֹן or גִּלָּה	

Imperat. wanting.

Future.		
form.	Sing.	masc.
com.	אֶגְלֶה	1
	תִּגְלֶה	2
	יִגְלֶה	3
Plurall.		
com.	נִגְלֶה	1
	תִּגְלֶוּ	2
	יִגְלֶוּ	3

Plurall.		
com.	גִּלְיוֹן	3
	גִּלְיָתִים	2
com.	גִּלְיוֹנִי	1
Partici. præsent. Beno.		
Plur.	מְגִלִּים	
	מְגִלָּה	m.
	מְגִלָּה	f.
Infinitive.		
	גִּלָּה גִּלָּה גִּלְיוֹן	
Imperative.		
plur.	גִּלְיוֹן	
	גִּלְיָתִים	
	גִּלְיוֹנִי	
	גִּלָּה	sing.
	גִּלְיָתִים	m.
	גִּלְיוֹנִי	f.

Future.		
form.	Sing.	masc.
com.	אֶגְלֶה	1
	תִּגְלֶה	2
	יִגְלֶה	3
Plurall.		
com.	נִגְלֶה	1
	תִּגְלֶוּ	2
	יִגְלֶוּ	3

### Observations on Pihel.

Præter (גִּלְיָתִים) Chirek is in the middle promiscuously, as גִּלְיָתִים thou hast discovered, Isa. 57. 8.

Imperative (גִּלָּה) contrary to rule, is גִּלָּה increase thou, Indg. 9. 29. by the figure Apocope גִּלְיוֹן disclose thou, Psal. 119. 8.

Future (אֶגְלֶה) by Apocope תִּגְלֶוּ for תִּגְלֶוּ, Nehem.

as a little before in the imperative, and præter tense.

Here the form of the figure *Apocope* is diligently to be observed, which is variable. the first is <sup>וַיִּגַּל</sup> for <sup>וַיִּגְלֶה</sup> for the guttural or <sup>וַיִּגַּל</sup>, *patach* is in the end: as <sup>וַיִּתֵּן</sup> and he pitched his tent, *Gen.* 26. 17. or a double *patbach* <sup>וַיִּתֵּן</sup> and I answered, *Zach.* 4. 11. for <sup>וַיִּתֵּן</sup>. The second <sup>וַיִּתֵּן</sup> for <sup>וַיִּתֵּן</sup>: also here *patbach* is in the end of the guttural, as <sup>וַיִּתֵּן</sup> and he did erre, *Genes.* 21. 14. for <sup>וַיִּתֵּן</sup>. The third <sup>וַיִּתֵּן</sup> he shall rule, for <sup>וַיִּתֵּן</sup> & that when the second radical is one of these letters <sup>וַיִּתֵּן</sup>. The fourth from these verbs <sup>וַיִּתֵּן</sup> and <sup>וַיִּתֵּן</sup> which verbs in a peculiar form are called <sup>וַיִּתֵּן</sup> for <sup>וַיִּתֵּן</sup>: so in the other persons <sup>וַיִּתֵּן</sup>. The fifth <sup>וַיִּתֵּן</sup> for <sup>וַיִּתֵּן</sup> for <sup>וַיִּתֵּן</sup>. This is proper of verbs beginning with <sup>וַיִּתֵּן</sup>, which do keep onely one radical.

### Observations on Niphal.

Præter. <sup>וַיִּגְלֶה</sup> the first letter <sup>וַיִּגְלֶה</sup> being deficient <sup>וַיִּגְלֶה</sup> *Zach.* 5. 3. and also in the other persons <sup>וַיִּגְלֶה</sup> here also in the first person of both numbers *Chirek* is put promiscuously in the last syllable save one, by the figure *Apocope*, <sup>וַיִּגְלֶה</sup> for <sup>וַיִּגְלֶה</sup> *Isa.* 47. 3.

### CHAP. XXXV.

Of the conjugations *Pihel*, and *Pyha* *uiſcent* verbs, having <sup>וַיִּתֵּן</sup> in the third *r.* *l.*

Præter. *Pyhal*.

Præter. *Pihel*.

fam.			fam.		
Sing.	maſc.		Sing.	maſc.	
<sup>וַיִּתֵּן</sup>	<sup>וַיִּתֵּן</sup>	3	<sup>וַיִּתֵּן</sup>	<sup>וַיִּתֵּן</sup>	3
<sup>וַיִּתֵּן</sup>	<sup>וַיִּתֵּן</sup>	2	<sup>וַיִּתֵּן</sup>	<sup>וַיִּתֵּן</sup>	2
com.	<sup>וַיִּתֵּן</sup>	1	com.	<sup>וַיִּתֵּן</sup>	1
					Plu-

Imperat. wanting.			Imperative.		
			Plur.	Sing.	
			הַגְּלוּ	הַגְּלֵה	מ.
			הַגְּלִינָה	הַגְּלִי	פ.
Future.			Future.		
form.	Sing. masc.		form.	Sing. masc.	
com.	אֶגְלֶה	1	com.	אֶגְלֶה	1
תִּגְלוּ	תִּגְלֶה	2	תִּגְלוּ	תִּגְלֶה	2
תִּגְלֶה	יִגְלֶה	3	תִּגְלֶה	יִגְלֶה	3
Plurall.			Plurall.		
com.	נִגְלֶה	1	com.	נִגְלֶה	1
תִּגְלִינָה	נִגְלֶה	2	תִּגְלִינָה	תִּגְלוּ	2
	יִגְלוּ	3		יִגְלוּ	3

## Observations on Hiphil.

Præter. (הַגְּלִי) in another place it is הַגְּלֶה he hath carried away; *Ester* 2. 6. in the first radical deficient, הִזְקֶה he hath sprinkled, הִזְקֶה: from the irregularity of the first quiescent (ו) הִזְקֶה, which also hereafter are thus declined.

(הַגְּלִי) also, by *Chirek* in the middle, הַגְּלִיְתָּ thou hast removed, 2 *Kings* 17. 26. and so also in the other persons:

Imperat. (תִּגְלֶה) by *Apocope* הִתְּנֵה let me alone, *Deut.* 9. 14. for הִתְּנֵה: a double *pathach* is for the guttural, הִתְּנֵה see to bring up; *Exod.* 33. 12. the first letter נ being wanting הִתְּנֵה shake thou off, whence by *Apocope* הִתְּנֵה 2 *Kings* 6. 18. from נִתְּנֵה.

Future (אֶגְלֶה) from the first letter נ being wanting אֶגְלֶה I will shew forth, *Ierem.* 6. 12. from the letter (ו) quiescent אֶגְלֶה I will celebrate, *Psal.* 9. 2. &c. hence

Nebem. 4. 5. וַתִּגְלַל and she discovered, Ezek. 23. 18.   
 let it look for, Job 3. 9. for יִקְוֶה.

*Observations on Pyhal.*

Præter. וַיִּגְלַל also with Kametz-chatuph, וַיִּגְלַל are   
 coded, Psal. 72. 20. וַיִּגְלַל Psal. 80. 11.

Partic.) some also here do form the participle pre-   
 sent וַיִּגְלַל from two examples, of which, let the learned   
 in the *Latin* tongue see *Buxtorf. Thesaurus Gram-*   
*maticus.*

CHAP. XXXVI.

*Of the conjugation Hiphil, and Hophal of quie-*   
*scant verbs, ה being the third radical.*

Præter. Hophal.				Præter. Hiphil.			
form.	Sing.	masc.		form.	Sing.	masc.	
וַיִּגְלַח	וַיִּגְלַח	3		וַיִּגְלַח	וַיִּגְלַח	3	
וַיִּגְלַח	וַיִּגְלַח	2		וַיִּגְלַח	וַיִּגְלַח	2	
com.	וַיִּגְלַח	1		com.	וַיִּגְלַח	1	
Plurall.				Plurall.			
com.	וַיִּגְלַח	3		com.	וַיִּגְלַח	3	
וַיִּגְלַח	וַיִּגְלַח	2		וַיִּגְלַח	וַיִּגְלַח	2	
com.	וַיִּגְלַח	1		com.	וַיִּגְלַח	1	
Partic. præter. Pahul.				Partic. præsent. Beno.			
plur.	sing.	m.		plur.	sing.	m.	
מְגַלִּים	מְגַלֵּה	m.		מְגַלִּים	מְגַלֵּה	m.	
מְגַלִּים	מְגַלֵּה	f.		מְגַלִּים	מְגַלֵּה	f.	
Infinitive.				Infinitive.			
וַיִּגְלַח				וַיִּגְלַח or וַיִּגְלַח			

## Participle present.

plur.	sing.
מתגלים	מתגלה <i>m.</i>
מתגלות	מתגלה <i>f.</i>

## Infinitive.

התגלות

## Imperative.

Plur.	sing.
התגלו	התגלה <i>m.</i>
התגלינה	התגלי <i>f.</i>

## Future.

Sam.	Sing. masc.	
	אתגלה	1
תתגלו	תתגלה	2
תתגלה	יתגלה	3

## Plurall.

	נתגלה	1
תתגלינה }	תתגלו	2
	יתגלו	3

## Observations on Hithpabel.

Prater. (התגלה) one only beginning with ' doth change it into 'ל, which form also is noted above in the 25. Chap. as התודה he hath confessed, Lev. 5. 5. from שחה here by a speciall anomaly it is called השתחוה: where ' is either interted by the figure epenthesis: or the third radical ה is changed into 'ל, which mutation is made also in nouns, as when from נאה he hath been proud, is made נאליה pride. now and then it loseth Dagesh, and a transposition is made of the



hence it's with the Characteristical **ה** expressed, which is usually with the *Chaldee* : **יְהוֹדֶה** he will celebrate, *Nehem.* 11. 17. by the figure *Apocope* **יָפַר** he caused to bring forth young, for **יִפְרֶה**.

For the guttural, (here) is a double *patbach*, as in the imperative, **וַעֲלֵ** and offered, *Num.* 23. 2. and into a double *Sheva*, as in Kal, **יִרְדֵּ** he caused to govern, or rule, *Isa.* 41. 2. from defectives **נ** in the first radical, **וַנֵּ** and I moved, or drew, *Hos.* 11. 4. for **וַנִּמְשֵׁ** so **נִ** for **יִנְיֵ**.

*Observations on Hophal.*

Præter. **הִנֵּלֵה** (the first letter **נ** being deficient, *Psal.* 102. 5. **הִכִּיתִי** I was wounded, *Zach.* 13. 6.

The participle of the præsent tense is out of use: but if any desire to form it, it ends from the præter tense in *Segol*: in **מִנֵּלֵה**, **נ** being wanting in the first radical **מִנֵּה** wounded.

CHAP. XXXVII.

*Of the conjugation Hiphpabel of the quiescent verbs,*  
**ה** being the third radical.

Præter.

<i>fœm.</i>	<i>Sing.</i>	<i>masc.</i>	
<b>הִתְנַלְתָּה</b>	<b>הִתְנַלֵּה</b>		3
<b>הִתְנַלִּיתָ</b>	<b>הִתְנַלִּיתָ</b>		2
	<b>הִתְנַלִּיתִי</b>		1

Plurall.

	<b>הִתְנַלְוּ</b>		3
<b>הִתְנַלִּיתֶם</b>	<b>הִתְנַלִּיתֶם</b>		2
	<b>הִתְנַלִּינוּ</b>		1

Partic.

מִפֶּן מִפֶּן hinc, inde, illinc: הִנֵּה huc: הִלֹּךְ huc, hinc  
 שָׁם ibi, illic, illuc, eo, שָׁם inde: מִבֵּית מִבֵּית : שָׁם  
 intrinsecus, intus, intro: חוץ foris, foras: מֵעַל supra  
 מִלְּמַעְלָה superne: מִתַּח infra, infime: אַחֲרֵי retro, re-  
 trorsum.

Of time, מִתְּנִי Quando? עַד-מָה Usquequo? אֵינִי  
 quousque? עַתָּה nunc: מָחָר cras: יוֹמָם interdiu: מִמָּחָר  
 אֶתְמִיל heri: שָׁלֹשׁ nudius tertius: מִלְּפָנִים, ante, an-  
 tea, antehac: תָּמִיד jugiter: עַד-כִּי donec, usque  
 quodum: טָרָם antequam: מֵהֵרָ, מֵהֵרָ cito: אֵינִי  
 Tunc.

Of Interrogation, אֵין An? הֲאֵין An vero? הֲלֹא non  
 ne, annon? אֵיךְ quomodo? מַדּוּעַ quare? לְמַה at quid?

Of affirming, כֵּן Sic, ita, which is also of likeness:  
 אֵין vere, profecto, certe: אֵין omnino: אֵין  
 אֵין vere, revera.

Of denying, or prohibiting, לֹא non: בִּלְבָד non, ne-  
 quaquam: לֹא ne: אֵין ne forte, ut ne, ut non: אֵין  
 non.

Of doubting, אֲוִלִי fortassis.

Of quality, רִיקָן inaniter, frustra: שְׁוָא vane, inu-  
 gatis, immerito: יְהוּדִית Judaice.

Of assembling, יוֹתֵר, יוֹתֵר una, simul, pariter.

Of separation, or Exclusion, לְבַד seorsim, separatim:  
 אֵין, אֵין tantum, tantummodo, duntaxat: בְּלִעְדֵּי prae-  
 terquam.

Of training, יוֹתֵר nimium, amplius, magis, potius,  
 מְאֹד vlde, vehementer: רַב multum, satis: אֵין  
 Quantonagis, quanto minus. illud in oratione affir-  
 mativa significat, hoc in negativa.

Of remission, or Dimission, מְעַט sensim, lente, leniter:  
 מְעַט

the letter ו, and of the first radical, as וְשִׁתְּחִיָּה; and  
hence forward it is declined.

Imperative וְשִׁתְּחִיָּה by *Apocope* it is וְשִׁתְּחִי be  
thou sick, 2 Sam. 13. 5.

Future וְשִׁתְּחִיָּה with *Syncope* of the formative letter  
א, אֶשְׁתַּחֲוֶה I will match my self, for אֶשְׁתַּחֲוֶה.

וְשִׁתְּחִיָּה hitherto doth belong, though defectively,  
that writing, וְשִׁתְּחִיָּה and they shall bow down to thee,

Genes. 27. 29. for וְשִׁתְּחִיָּה. *Apocope* is here as in the  
imperative: וְשִׁתְּחִיָּה and he uncovered himself, for וְשִׁתְּחִיָּה,

Genes. 9. 21. by a special anomaly it is called וְשִׁתְּחִיָּה  
he bowed Genes. 48. 12. for וְשִׁתְּחִיָּה; where the rea-

son of *Apocope* doth exact וְשִׁתְּחִי but *Shurek* is in the  
end, for the better sound sake.

Hitherto of a word declinable.

## CHAP. XXXVIII.

*Of a word not declined; and first of an adverb.*

A Word not declined is, which cannot be varied  
by gender, and number; and it is either adverb,  
præposition, conjunction, or Interjection,  
which in the generall are commonly called particles.

An adverb is a word not declined, which is joyned  
to a word, to explain the circumstance, or some qua-  
lity.

*I translate not these particles being fittest in Latin;  
as some be of place.*

אֵי, אֵיךְ Ubinam? אֵיפֹה, אֵיפֹן, אֵיפֹה? Ubi?  
אֵיךְ, אֵיךְ? Ubi? אֵיךְ, אֵיךְ? undenam? פֹּה, פֹּה? hic,  
huc;

וְ inter, also these four are inseparable, וּ, וַ, וֹ, וָ,

Some do denote fellowship, or an helping cause

וְעִם אִתּוֹ Cum.

Some the privation of an helping cause: as

וְלֹא, וְלֹא־, וְלֹא־, וְלֹא־ absque, prater, sine, וְלֹא־ prater.

Four are inseparable, which letters are commonly called וְלֹא : וְ in, propter : וְ secundum, according to, ad, and it is from וְלֹא : וְ ab, abs, de, è, ex, and is taken from וְ; whence also with Chirek Dagesh following it is præfixed to words.

## CHAP. XL.

### Of a Conjunction.

**A** Conjunction is, which joyneth together many parts of Speech, and they are

*Copulative*: as וְ, וְ Etiam.

Two are inseparable which are prefixed to words and וְ quod: the first is copulative, and before these letters וְ and a certain Sheva noted with Shurek, the latter hath Dagesh after it, and is in stead of וְ quod.

*Conditionall*, וְ Si, fin. siquidem, cum, quandoquidem: וְ Quod si, וְ Si non, ni, nisi: וְ Si: וְ Nisi.

*Discretive*, or *Adversative*, וְ Verum, Verumtamen: וְ At, ast, sed, verum, verumtamen: וְ Etiam si: וְ Sed: וְ Veruntamen. Sæpe etiam inseparabile adversative sumitur, ut dictum.

*Disjunctive*, וְ Aut, vel, sive, seu: וְ Non

parum : מעט מעט Minimum , paulatim : במעט

ane: כחלל fere.

Likeness, כחלל כחלל, sic, ita : כחלל כחלל similiter , כחלל כחלל sicut :

taliter, eo modo, hoc modo.

Of number, אחת semel: שני secundo : שלישי ter-  
o: רביעי quarto. Hæc ex Nominibus adverbii-  
cunt.

I translate not these words undeclined, being fittest  
Latine : two are inseparable which are joynd to  
ther words alwayes in the beginning, num, an? ,  
, sic, sicut, sicuti.

## CHAP. XXXIX.

### Of a Preposition.

A Preposition is a word undeclined, joyning a noun  
to a verb, as it were the *sign*, or limitation, or the  
cause of motion, or resting.

Limitation, אל ad, secus, juxta, erga: אצל a-  
ud, juxta, penes, prope, עד ad, usque ad: עד  
coram, contra, ante: לנגד E regione, ex ad-  
verso, contra: לעמך מול, מול idem: בין iner,  
tra: מן, מני, מן, a, ab, abs, de, è, ex, propter, אצל,  
comparatively: לפני, ante, coram, præ: על, על super,  
supra, contra, adversus: חוץ Extra: סביב circum circa:  
Cis: מעבר Trans, ultra: הלאה ultra: אחר, אחר  
post: תחת subter, sub, intra.

The cause, על, לפני, בעבור, למען, בגלל Propter,  
לפי, חלף, Pro: לפי, כפי, secundum juxta.

Some signifying the limitation of place ometimes  
of time : as עד usque ad, מן ab, לפני ant, אחר post  
בין



נִלֵּי idem, *Jes* 64. v. 1. נִלֵּי נִלֵּי idem: וְנִלֵּי Am  
Of calling, וְנִלֵּי Heus.

Considering that all young beginners, neither have nor can have *Hebrew Bibles* by them, I thought good to find them some matter here, being certain Texts of Scripture, as part of the 35. *Psal.* of David, and part of the 110. *Psal.* the 117. and part of the 67. together with all the parts of the 119. *Psal.* of David: wherein they may exercise themselves in reading and interpreting, and so learn to make use of those brief rules, before delivered: which if they do, will receive a little profit, but make them quick-sighted, and capable of reading any Text of the sacred *Bible* in the originall tongue. And that young beginners may not only read these *Hebrew* Texts of Scripture, but understand them also, I have interlined every verse in *English*, placing the *English* words under the *Hebrew*: so if any reading the *Hebrew* line, misse of the interpretation of any word, they may find it in *English*, and that without the help of a Dictionary, being written just under the word. But forasmuch as the *Hebrew* tongue must be writ and read, from the right hand towards the left, for the interlining sake: so here you must begin to read the *English* line. Though the letters to make the *English* word must be spelled after the custome of the *English* from the left to the right: yet you must read the words to make the sense from the right hand to the left. Learner, to the exercise of these few Texts of Scripture, I referre thee, and rest Studious for thee,

JOHN DAVIS.

secus; but also inseparable is taken disjunctively,  
Exod. 21. 15, and elsewhere

*Causal*, נָא Nam, quia, quod, quoniam, enim;  
עֵקֶב יַעַזְרֵהוּ יְיָ, Quod, quia, quum: יַעַזְרֵהוּ יְיָ  
עֵקֶב יַעַזְרֵהוּ יְיָ Quia, eo quod, quandoquidem: לְמַעַן  
לְמַעַן Ut, propterea וְלֹא לְבָלִיתִי Ut non.

*Rational*, לָכֵן לָכֵן Quare, quamobrem, qua-  
propter, ergo, ideo, igitur, idcirco, quocirca, ita;  
ut.

## CHAP. XLI.

### Of an Interjection.

Interjection is, which is placed by it self in oration; it  
challengeth the affection of the mind with a peculiar  
commotion; some be of

*Flattering*; as, נָא נָא נָא Quæso, obsecro, amabo.

*Of threatening*; as, אִיוֹ הוּא Vx: sic אִי, Eccles. 4. 10.

*Of shewing*, הֵן הֵן הֵן He, En, ecce.

*Of grieving*, אִיוֹ הוּא הוּא הוּא ô, hei, heu, cheu, הֵן

Ah: אִיוֹ Aha. ah: אִיוֹ Ah, Ezech. 6. 11.

*Of wailing*, אִיוֹ Hei. vx Job 10. 15.

*Of crying out*, אִיוֹ הוּא הוּא הוּא ô ô, Zach. 2. 6. הֵן inseparable

Dagesh following, before nouns is also thus used,  
and denotes the Vocative case.

*Of abhorring*, or abominating, אָבִיִּי Abfit, 2 Sam.  
20. vers. 20.

*Of rejoicing*, הֵאָח הֵאָח, Euge euge, Ha hahe,  
Psal. 35. v. 21.

*Of exhorting*, הֵבֵה Eja, age: הֵבֵה A gite.

*Of wishing*, לוֹ Utinam, ô utinam, Gen. 17. v. 18.  
לוֹ

אֹיְבֵי עַד-אֲשִׁירָה לִימִי  
 enemies thine place I till : hand right my at  
 : לְרַגְלֶיךָ יָדָם  
 .feet thy to foot-stool a

יְהוָה וְשָׁלַח מַטֵּה עֹז  
 strength thy of rod the send shall Lord The  
 : אֹיְבֵי בִקְרֵב רוּחַ מִצִּיּוֹן  
 .enemies thy of midst the in thou rule : Sion of out

## P S A L. LXVII.

אֱלֹהִים יִתְּנֵנוּ וְיִבְרַכֵּנוּ פָּנָיו  
 face his : us blesse and , us of pity take God Let  
 : אֲתָנוּ סֵלָה יֵאָרֶךְ

.Selah , us towards shine to make him let  
 לְעֵרָה דֶּרֶךְ בָּאָרֶץ  
 ;earth the in way thy know may we That  
 : בְּכָל-גּוֹיִם יְשׁוּעָתְךָ  
 .health saving thy nations all in

עַמִּים יִירָדוּ אֱלֹהִים עַמִּים כָּלֵם  
 people all let , God O, thee praise people the Let  
 : יִירָדוּ

.thee praise  
 לְאֻמִּים וְשִׂמְחוּ וִירְנֵנוּ כִּי-תִשְׁפֹּט  
 judge shalt thou for, sing & glad be nations the Let  
 : עַמִּים מִיֵּשֶׁר וּלְאֻמִּים בָּאָרֶץ  
 earth upon nations the and :righteously people the  
 : תִּנְהַיֵּם סֵלָה

.Selah , guide shalt thou

PSAL. XXXV. CXVII. CX. 86

PSAL. XXXV. *Vers. 1.*

1. אֶת־יְהוָה אֶת־יָדִי  
 at them with ( Lord O ) cause my Plead  
 אֶת־יָדִי לִחְמוֹתִי  
 at them against fight : me with strive  
 לִחְמוֹתִי  
 .me against fight  
 2. חֲזֹק וְצִנּוֹר מִגֹּן וְחִשּׁוֹן  
 stand and , buckler and shield of hold Take  
 בְּעֻזֹּתַי  
 .help mine for

PSAL. CXVII.

1. הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם  
 in praise : nations ye all , Lord the Praise  
 כָּל־הָאֲמִיּוֹת  
 .people ye all  
 2. כִּי חַסְדּוֹ גָּדוֹל עָלֵינוּ  
 as towards great is kindnesse-mercifull his For  
 וְאֱמֶת־יְהוָה לְעוֹלָם  
 ver for lasteth Lord the of truth the and  
 הַלְלוּיָהּ  
 .Lord the praise

PSAL. CX. *Of David.*

1. יְהוָה נָאִם לֵאמֹר  
 thou Sit , Lord my unto said Lord The  
 לִימִינִי

## BETH.

בְּמֶה נָעַר יִנְכֹר  
 9 cleanſe man young a ſhall all-Wherewith  
 אֶת-אֲדָרְתוֹ לְשֹׁמֵר בְּדִבְרֶךָ :  
 10 .word thy to according it keep to ? way his  
 בְּכָל-לִבִּי יִרְשָׁתִיךָ  
 :thee ſought have I heart whole my With  
 אֶל-תִּשְׁגֶּנּוּ מִמִּצְוֹתֶיךָ :  
 .commandements thy from err me let not do  
 בְּלִמִּי צַפַּנְתִּי אִמְרֹתֶיךָ לִמְעַן לֹא  
 11 might I that :words thy hid have I heart my In  
 אַחֲשָׂא לָךְ :  
 .thee againſt ſin not  
 בָּרוּךְ אַתָּה יְהוָה לְמַנְנֵי חֲסִידֶיךָ :  
 12 .ſtatutes thy me teach :Lord O,thou art Bleſſed  
 בְּשִׁפְתֵי מִשְׁפָּטֵי סִפְרֹתַי כָּל מִשְׁפָּטֵי  
 13 judgements the all declared have I lips my With  
 פִּיךָ : בָּרוּךְ עֲדוּתֶיךָ  
 14 teſtimonies thy of way the In .mouth thy of  
 שִׁשְׁתִּי בְּעַל כָּל-דָּהוֹן :  
 .riches all above as : rejoyced have I  
 בְּפִקּוּדֶיךָ אֲשִׁיחָה וְאִבְיָשָׁה  
 15 to regard have and: meditate will I precepts-thy In  
 אֲרוּחֹתֶיךָ : בְּחֻקֶּיךָ אֲשִׁתַּעֲשֶׂע  
 16 :delight will I ſtatutes thy In .wayes thy  
 לֹא אֲשַׁכַּח דִּבְרֶךָ :  
 .words thy forget not will I

GIMEL.



# PSALM CXIX.

88

Containing sundry prayers, praises, and professions of obedience.

## Α Α L E P H.

- 9  
10
- 1 walking : way the in perfect the are Blessed  
 2 keep that they are Blessed . God of Law the in  
 3 him seek heart whole the with & : testimonies his  
 4 ways his in : iniquitie no do they Also  
 5 keep to commanded hast Thou . walked have they  
 6 ways my that O . diligently precepts thy  
 7 statutes thy keep to directed were  
 8 respecting in : ashamed be not I shall Then  
 9 thee praise will I . commandments thy all  
 10 the learning in : heart of uprightnesse in  
 11 statutes Thy . righteousness thy of judgements  
 12 : utterly me forsake not do : keep will I

## Β B E T H.

## ו DALETH.

נִפְשִׁי דְבַקְרָה לְעָפָר חַיִּי  
me quicken : dust the to cleaveth soul My <sup>25</sup>

כְּדִבְרֶךָ : דְּרֹכֵי סִפְדִּיתִי  
declared have I ways My . word thy to according <sup>26</sup>  
וַתִּטְעֲנֵנִי לְמִדְּוָי חֻקֶּיךָ :

.statutes thy me teach : me heard hast thou and  
דְּרֹךְ--פְּקֻדֶיךָ דְּבִנְיָנִי  
: understand to me make precepts thy of way The <sup>27</sup>

וְאֲשִׁיחָהּ בְּנִפְלְאוֹתֶיךָ :  
. works wondrous thy in meditate shall I and

נִפְשִׁי דָלְפָה מִתּוֹגָה בְּיָמֵי  
me strengthen : sorrow for droppeth soul My <sup>28</sup>

כְּדִבְרֶךָ : דְּרֹךְ--שֶׁקֶר הַיָּם  
remove lie a of way The . word thy to according <sup>29</sup>  
מִמֶּנִּי וְתוֹרָתְךָ חֲנֻנִי :

. me to freely give law thy and : me from  
דְּרֹךְ אֱמוּנָה בַּחֲרָתִי מִשְׁפָּטֶיךָ

judgements thy : chosen have I truth of way The <sup>30</sup>  
שׁוֹתֵתִי : דְּבַקְרָתִי בְּטוֹרוֹתֶיךָ

: testimony thy to stuck have I . me before set have I <sup>31</sup>  
וְהוֹרָה אֶל-תְּבִישָׁנִי : דְּרֹךְ

of way The . me shame not do Lord O <sup>32</sup>  
מִצְוֹתֶיךָ אֲרוּץ כִּי

when, run will I commandments thy

תַּרְחִיב לִבִּי :  
. heart my enlarge shalt thou

ה H E.

GIMEL.

אֶחָדָה עֲבֹדָה גִּמְלָה עַל-

25 Give me may I that, servant thy to bountifully Give 17  
וְאֶשְׁמְרָה וְיִבְרָךְ:  
26 .words thy keep and

גַּל-עֲבֹדָה וְאֲבִישָׁה נִפְלְאוֹת

things wonderful behold shall I &, eyes mine Open 18

מִתּוֹרָתְךָ: גֵּר אֲנִי בְּאֶרֶץ

0 search the in am I stranger A . Law thy of out

19 אֵל תִּסְתָּר מִמֶּנִּי מִצְוֹתֶיךָ:

.commandments thy me from hide not do

נַפְשִׁי גֵרָסָה לְתַאֲבָה ל-מִשְׁפָּטֶיךָ

judgments thy to desire a for broken is soul My 20

בְּכָל-עֵת: גִּטְרָה אֲרוּרִים וְרִים

:proud cursed the rebuked hast Thou . times all at 21

הַשְּׂגִיִּים מִמִּצְוֹתֶיךָ: גֵּל מַעַל

me from Remove .commandments thy from erring 22

הִדְרָפָה וּבֹז בִּי עֲוֹנוֹתֶיךָ

testimonies thy for : contempt and reproach

נִצָּרְתִּי: גַּם שָׂרִים וְשָׂבוֹ

, fate have princes Also . kept have I 23

נִדְּבָרוּ בִּי עֲבֹדָה יִשׁוּחַ

medicate will servant thy : me against spoke and

בְּחֻקֶּיךָ: גַּם-עֲוֹנוֹתֶיךָ שְׂשֻׁעֵי

:delights my are testimonies thy Also . statutes thy in 24

אֲנִשִּׁי עֲצָתִי:

. counsel my of men

7 D A-

יְהוָה וּבִאֲנִי חֶסֶד  
: Lord O , me to come also mercies thy Let 41

תְּשׁוּעָתְךָ בְּאִמְרָתְךָ :  
.word thy to according salvation thy

חֲרָפִי אֲטַנֶּה !  
: me reproacheth that him answer shall I So 42

כִּי-בִטַּחְתִּי בִּדְבָרְךָ : וְאֵל הַצֵּל  
take not do And .word thy in trust I for 43

מִפִּי דְבַר אֱמֶת עַד-מָאד  
: utterly truth of word the mouth my from

כִּי לִמְשַׁפֵּטְךָ יִחַלְתִּי : וְאֲשַׁמְּרָה  
keep shall I So.hoped have I judgements thy in for 44

תּוֹרָתְךָ תָּמִיד לְטוֹלָם : וְאֶתְחַלְכֶּה  
walk will I and : ever for continually law thy 45

בְּרַחֲמֶיךָ כִּי פְקֻדֶיךָ יִרְשָׁתִּי :  
.seek I precepts thy for : large at

וְאִדְבָרְךָ בְּעֻדְתְּךָ נֶגֶד מְלָכִים  
kings before testimonies thy of speak will I A 46

וְלֹא אֶבּוֹשׁ : וְאִשְׁתַּחֲשָׁע  
delight will I And. ashamed be not and

בְּמִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי :  
.loved have I which ,commandments thy in

וְאֲשָׂא בְּפִי אֶל-מִצְוֹתֶיךָ אֲשֶׁר  
which precepts thy unto hands my up lift will I And 48

אֶהְבֵּתִי וְאֲשִׁיחָרָה : בַּחֲקֶיךָ  
.statutes thy in meditate will I and : loved have I

PSAL. CXIX.

ה H E.

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הוֹרֵנִי יְהוָה בְּדֶרֶךְ חֻקֶּיךָ

33

: statutes thy of way the , Lord O , me Teach

וְאַצְרֶנּוּהָ טָקָב : הַבִּינֵנִי

understand to me Make. end the to it keep shal I & 34

וְאַצְרֶנּוּהָ חֻרְתֶּךָ וְאַשְׁמֶרְנָהּ

observe shall I and , law thy keep shall I and

בְּכָל-לֵב : הַדְרִיכֵנִי בְּנִתִיב

path the in go to me Make. heart whole my with 35

מִצְוֹתֶיךָ בּוֹ חִפְצָתִי :

delight have I it in for : commandements thy of

הֵט - לִבִּי אֶל-עֲזָרְתֶּךָ וְאַל

not and , testimonies thy to heart my Incline 36

אֶל-כָּצַע : הֶעֱבֵר עֵינֵי

eyes mine away thou Turn .covetousneis unto 37

מִרְאוֹר שׁוֹא בְּדֶרֶךְ חֲזִנִי :

me quicken wayes thy in : vanity beholding from

הַקֶּם לְעַבְדְּךָ אִמְרֹתֶיךָ אֲשֶׁר

is who : word thy servant thy to Establish 38

לְיִרְאָתֶךָ :

.fear thy to devored

הֶעֱבֵר חֲדַפְתִּי אֲשֶׁר יִגְדָּתִי כִּי

because: feared I w<sup>ch</sup> reproaching my pafs to Make 39

אֲשַׁפְּטֶיךָ טוֹבִים : הִנֵּה תַאֲבִיב

desire had have I Behold. good are judgements thy 40

לְפָקֻדֶיךָ בְּצִדְקָתֶךָ חֲזִנִי :

me quicken righteousneis thy in : precepts thy to

ו VAV.



## H C H E T H.

חֲלֹקִי אֲמַרְתִּי וְהוֹדָה אֲמַרְתִּי  
 said have I, Lord O, portion my art Thou  
 חֲלֵיתִי דְּבָרֶיךָ לְשֹׁמֵר  
 countenance thy entreat I . words thy keep to  
 בְּכָל-לֵב לִּנְיִי כְּאֲמַרְתָּךְ  
 .word thy to according me pity: heart whole my w<sup>th</sup>  
 חֲשַׁבְתִּי דַרְכֵי וְאֶשְׁיֹבֶה רַגְלִי  
 feet my turned and : wayes thy on thought I  
 אֶל-עֲוֹנוֹתַי חֲשָׁתִי וְלֹא  
 not and, haste made I . testimonies thy unto  
 חֲמַצְתָּ מִהֲתִי לְשֹׁמֵר מִצְוֹתֶיךָ  
 .commandments thy keep to carried  
 חֲבָלֵי רָשָׁעִים עֹדְגִי  
 me robbed have wicked the of companies The  
 חֲזָרְתָּךְ לֹא שָׁכַחְתִּי חֲצוֹת לַיְלָה  
 midnight At .forgotten not have I law thy yet  
 אֶקוֹם לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֶיךָ  
 judgments the for thee to thanks give to rise will I  
 צִדְקָתְךָ אֲנִי חֶבֶר לְכָל-אִשָּׁר  
 that all of companion a am I .righteousness thy of  
 יִרְאוּךָ וְלֹשְׁמוֹנֶיךָ פְּקִידֶיךָ חֶסֶדְךָ  
 ,mercy thy Of .precepts thy keep and : thee fear  
 יְהוָה מִלֵּאמֶה הָאָרֶץ חֻקֶּיךָ לְמַדְנִי  
 .me teach statutes thy : full is earth the, Lord O

T E T H.

ZAIN.

זָכַר דְּבָרְךָ לְעַבְדְּךָ לֵאמֹר  
which in : servant thy to word the Remember 49

וְחִלַּתְנִי : נַחֲמֵנִי נַחֲמֵנִי  
comfort my is This . hope to me caused hast thou 50

בְּעֲנִי כִּי אִמְרָתְךָ חִיַּתְנִי :  
me quickened hath word thy for : affliction my in

זָרִים הִלִּיצְנִי עַד מְאֹד  
: much very me derided have proud The 51

כִּתּוּרָתְךָ לֹא נִשְׁוִיתִי :  
. declined not have I law thy from yet

זְכַרְתָּ מִשְׁפָּטֶיךָ מִעוֹלָם יְיָ  
Lord O, old of judgements thy remembered have I 52

וְאַתָּנַחֵם : וְלַעֲפָרָה אָחַז יָדִי  
me of hold taken hath Terrour . comforted am I & 53

מִדֹּשָׁעִים לְעֹזְבֵי תוֹרָתְךָ :  
. Law thy forsaking wicked the for

הִקְיָה דְּהֵי-לִי זְמִירוֹת בְּבֵית  
house the in songs me to been have statutes Thy 54

מִגִּדְּרִי : זְכַרְתָּ בַּלַּיְלָה  
night the in remembered have I . pilgrimage my of 55

שִׁמְךָ יְיָ וְאַשְׁמֹרֶת תּוֹרָתְךָ :  
Law thy kept have and : Lord O , name thy

נֶאֱצַרְתִּי : נֶאֱצַרְתָּ לִּי כִּי פִקְדֹנֶיךָ  
kept have I precepts thy because , had I This 56

יִדְּךָ עָשׂוֹנִי וַיְכַנְּנֵנִי  
 : me fashioned and me made have hands Thy  
 וַיְבִינֵנִי וְאֶלְמִדָּה מִצֻּרְךָ :  
 .precepts thy learn shall I & understand to me make  
 יִרְאֶיךָ יִרְאֵנִי וַיִּשְׂמְחוּ  
 : glad be and me see will thee fear that They  
 כִּי יִחְלָתִי לְדְבָרְךָ יִדְעֵתִי  
 know I .word thy in hoped have I because  
 יְהוָה כִּי מִשְׁפָּטֶיךָ צֶדֶק  
 : righteousness are judgments thy that , Lord O,  
 וְאִמּוֹנָה עֲנִיתָנִי :  
 .me afflicted hast thou faithfulness in and  
 נָא חֲסֶדְךָ יְהִי לְנַחֲמֵנִי כְּאִמְרָתְךָ  
 to according : me comfort to be mercy thy let Now  
 לְעֵבֶדְךָ רַחֲמֶיךָ :  
 mercy tender thy Let .servant thy to word thy  
 יִבְאֹנִי וְאֶחִיָּה כִּי־תוֹרָתְךָ  
 my is law thy for : live shall I and, me unto come  
 שִׂשְׁשֵׁנִי : זֵרוּם יִבְשׁוּ כִּי־שָׁקֶר  
 or falsely for , ashamed be proud the Let .delight  
 עֲוֹתוֹנִי  
 : me with perversly dealt have they cause without  
 אֲנִי אֶשְׁיֵחַ בְּפִקְדֹתֶיךָ יָשׁוּבוּ  
 turn those Let .precepts thy in meditate will I but  
 לִי יִרְאֶיךָ וְיִדְעֵנִי  
 know that those , and : thee fear that me unto  
 עֲדִיתְךָ : H

TETH.

- טְשִׁירָה טוֹב עַם-עֲבָדֶיךָ  
:servant thy with well dealt hast Thou 65
- טָמַם דָּעָרָה  
goodness The .word thy to according 66
- כִּי בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי  
:me teach knowledge and judgement of 67
- טָרָם אֶטְנֶה אֲנִי שָׁגָג וְטָחָה  
now but : erred I afflicted was I Before 68
- אִמְרָתְךָ שָׁמַרְתִּי : טוֹב-אַתָּה  
good art Thou .kept have I word thy 69
- וּמֵשִׁיב לְמַרְנִי חֻקֶּיךָ :  
statutes thy me Teach : good dost and 70
- זָרוּם טָפְלוּ עָלַי שָׁקַר  
lie a me against forged have proud The 71
- אֲנִי בְּכָל-לֵב אֶצְרֶה  
keep will heart whole my with I but 72
- פְּקוּדֹתֶיךָ : לִבָּם טָמַשׁ בְּדוֹלֶב  
:greale as fat is heart Their .precepts thy 73
- אֲנִי תוֹרָתְךָ שִׁטְשַׁעְתִּי : טוֹב-לִי  
me for good 'Tis delighted have Law thy in I 74
- כִּי עֲנִיתִי לְמַעַן אֶלְמַד  
learn might I that :afflicted been have I that 75
- חֻקֶּיךָ : תוֹרַת-פִּי : טוֹב  
better is mouth thy of law The .statutes thy 76
- לִי מֵאֲלָפֵי זָהָב וְכֶסֶף :  
silver and gold of thousands then : me to 77

לֹא-טָוִבְתִּי פְקִדֶיךָ : כְּחִסְדְּךָ  
thy to According .precepts thy forfook not have  
חַיִּי וְאִשְׁמְרֶה עֲדוּת  
of testimony the keep shall I & : me quicken mercy  
פִּי :  
.mouth thy

## L LAMED.

לְעוֹלָם יְהוָה דְּבָרְךָ נֶאֱבָר בַּשָּׁמַיִם :  
.heaven in standing is word thy, Lord O ,ever For  
וְדָר לֶדָר  
remaineth generation and generation To  
אֲמוֹנְתְּךָ כּוֹנֵנֶתָ אֶרֶץ  
earth the establiſhed haſt thou : faithfulneſſe thy  
וְתַעֲמִד לְמִשְׁפָּטֶיךָ  
ordinances thy to According . abide ſhall it and  
עַמְּךָ הַיּוֹם כִּי הִכָּל טַבָּרֶיךָ :  
.ſervants thy are all for : day this continue they  
שִׁשְׁשָׁע לִוְי תוֹרָתְךָ  
delight my been had Law thy Unleſſe  
אִם אֲבִדְתִּי בְעַנְיִי :  
.affliction mine in periſhed have ſhould I then  
לְעוֹלָם לֹא-אֲשַׁכַּח פְּקִדֶיךָ  
:precepts thy forget not will I time any At  
כִּי-בָרְךָ חַיִּיתָנִי : אֲנִי לֹד  
thine am I .me quickened haſt thou them with for  
חַיִּיתָנִי כִּי פְקִדֶיךָ רָשָׁעִי : רָשָׁעִים  
wicked The ſought have I precepts thy for : me ſave  
קוּ



עֲרֹךְ : לִבִּי יְהוֹ תִּמְסִים

Let my heart be found . thy testimonies

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בְּחֻקֶּיךָ לִמְעַן לֹא אֲבוֹשׁ

that I be not ashamed : in thy statutes

CAPH.

נַפְשִׁי בְּלֹתֶהָ לְתַשׁוּעָתְךָ יִחְלִתִּי לְדֹנֶהָ 81

My soul for hope I : thy for faileth soul my

טֵינִי בְּלוֹ לְאִמְרָתְךָ לֵאמֹר מִתִּי 82

when, saying : word thy for fail eyes Mine

תִּנְחַמְנִי : כִּי־הֵייתִי כְּנֹאד 83

For ? me comfort thou as I become am a little

בְּקִיטֹר חֻקֶּיךָ לֹא שְׁכַחְתִּי

in the smook thy statutes I will not forget

כַּפֹּה־יָמֵי עֲבָדְךָ

How many are the days thy servant : 84

מִתִּי תִשְׁטֹר מִשְׁפָּט

when wilt thou execute judgement

בְּרֹפִי :

that against them persecute me ?

יָדִים כָּרוּ־לִי שִׁיחֹת אֲשֶׁר

The proud have digged for me : which are not 85

כְּתוּרָתְךָ : כָּל־מִצְוֹתֶיךָ אֱמוּנָה

After thy All law commandments are faithfulneſs 86

שִׁבְרִי רִדְפוּנִי עֲזָרְנִי :

Wrongfully they persecute me, help thou me

בְּמַעַט כָּלוּנִי בָאֲדָם 87

They had almost consumed me upon earth : but I

לֹא־

אֶתֶּר הוֹרֵתֵנִי מִה אֲמַדִּיק  
 thou hast taught me O how thy words  
 נִמְלָצוּ לִחְכִּי מִדְּבַשׁ  
 have waxed to my palate! above hony to  
 לִפִּי מִפְּקוּדֵי אֲחַבּוֹנִי  
 my mouth By thy precepts am I become wise,  
 עַל־כֵּן כָּל־אֶרֶץ שֶׁקֶר :  
 I therefore hate every way of untruth.

N U N.

רִבְּרָה יָרֵד לְרַגְלִי וְאֹר  
 Thy word is a lamp to my feet and a  
 לְנִחְיָתִי : נִשְׁבַּעְתִּי וְאֶקְיָמָהּ  
 to my path I have sworn and will performe  
 לְשֹׁמֵר מִשְׁפָּטִי צְרָקָה :  
 to keep the judgements of thy righteousness  
 נִטְוִיתִי עַד־מָוֶה יְהוָה חַיִּי  
 I am afflicted very much O Lord, quicken me  
 כִּדְבָרְךָ : נִדְבָוֹת  
 according to thy word The voluntaries

פִּי נֶאֱדָרָה וְהוֹדָה  
 of my mouth I beseech thee O Lord,  
 וּמִשְׁפָּטֶיךָ לְמַדִּנִּי : נִפְשִׁי  
 and thy judgements teach me My soul is  
 בְּכַפִּי תָמִיד וְחֹרֶתְךָ לֹא־שָׁכַחְתִּי :  
 in my hand yet thy law I have not forgot  
 רָשָׁעִים נָתַנּוּ פֶה לִי  
 The wicked have laid a snare for me

לְאַבְדֵנִי      קוֹנֵה  
destroy to      me for waited have  
אֲחַבְדֶּנּוּ :  
understand shall I      עֲדוֹתֶיךָ  
testimonies thy but  
קִי      רָאִיתִי      לְכָל-תְּכֵלֶדָה 96  
and an      seen have I      perfection all Of  
מֵאֵד      רַחֲבָה :  
broad exceeding is commandment thy but

MEM.

מִה-אֶהְיֶה      תּוֹרַתְךָ      כָּל-הַיּוֹם הַזֶּה 97  
love I how O  
שִׁיחִתִּי :      מֵאִיבִי  
meditation my      In  
מִנִּי      תַּחֲכֶּךָ      מִצְוֹתֶיךָ  
commandments thy by , wise me made hast thou  
כִּי הִיא לְעוֹלָם לִי :      מְכַל מְלִמּוֹתֵי  
More me w<sup>th</sup> ever are they for 99  
הַשְׂכֵּלֶתִי      כִּי עֲדוֹתֶיךָ  
self-my understand I      :  
שִׁיחִתִּי לִי :      מִזְקֵנִים  
meditation my      In. meditation my 100  
כִּי פִקְדוֹתֶיךָ      נִצְרָתִי :      מְכַל-רָע  
I ptecepts thy for      From. kept have I  
כִּלְאֵתִי      דָּגְלִי      לִמְעַן אֲשַׁמְרֶה דְּבָרְךָ 101  
I      my refrained have I      that :  
מִמִּשְׁפָּטֶיךָ      לֹא-סָרִיתִי  
From      I judgements thy 102  
אֶתֶּר

סִגְיוֹת : כִּי-שָׁקֹר תִּדְמִיתָם : מִחֲקֹרֶיךָ  
 droffe As .deceit their is lie a for : statutes thy  
 הִשְׁבַּתְתָּ כָּל-רָשָׁעֵי-אָרֶץ  
 :earth the of wicked the all cease to caused hast thou  
 לִכְנֹ אֶהְבֵּתִי עֲרִיתֶיךָ : בָּשָׂרִי  
 flesh My .testimonies thy love I therefore  
 סִמְרָה מִפְּחָדֶךָ וּמִמִּשְׁפָּטֶיךָ  
 judgements thy of and : thee of fear for trembleth  
 יִרְאַתִּי :  
 .afraid am I

## ע AIN.

עֲשׂוֹתִי מִשְׁפָּט וְצֶדֶק כָּל-תְּנוּחֹתַי  
 me leave not do : justice & judgement done have I  
 לַעֲשֵׂקִי : עֲרֵב עֲבֹדֶךָ  
 servant thy for surety Be .me oppress that them to  
 לְטוֹב אֶל-יָדִים יִטְשֻׁקֵנִי :  
 .me oppresse proud the not let : good for  
 טִינִי כָּלֹ לִישׁוּעָתְךָ וּלְאִמְרַת  
 word the for and salvation thy for fail eyes Mine  
 צִדְקָתְךָ : עֲשֵׂה טֶם-טְבֹדֶךָ  
 servant thy with Do : righteousness thy of  
 בְּחִסְדְּךָ וְחַנּוּנְךָ לִפְדֹּתִי :  
 .me teach statutes thy and, mercy thy to according  
 טְבֹדֶךָ-אֲנִי תְבִינִי  
 ,understand to me make : am I servant Thy

לא תעטותי : ומפקודיך  
 I learned not have I precepts thy from yet  
 עזרתך נחלתתי 111  
 imonies thy taken have I inheritance an As  
 לבי שמח לעולם כי  
 I are they heart my of joy the for :ever for  
 חקך נשיתי 112  
 tures thy perform to heart my inclined have I  
 לעולם טקך :  
 .end the to even ,ever for

ם S A M E C H.

ויחזיתי : שנאתי סעפים 113  
 w thy but : hatred in have I thoughts Vain  
 אחרי ומגני אהבתי : סחרי 114  
 rt thou shield my and place hiding My .love I  
 לדברך יחלתי : סורג ממני מעים 115  
 vil-does ye me from Depart.hope I word thy in  
 ואצורה מצור אלוהי :  
 God my of commandments the keep will I for  
 ואחרי סמכני באמרתך 116  
 ve shall I & ,word thy to according me Uphold  
 ואל-תבישני משברני : סעדי 117  
 e thou Sustain.hope my of me shame not do &  
 ואשטרה ואשטרה בחקך  
 tures thy in delight will and :safe be shall I and  
 חמיר : סלית כל שונים 118  
 om erring all down trod hast Thou .alwayes  
 בחקך



iniquity any not let & : word thy in thou establish  
 חֲסִידֶיךָ וְאֵל כָּל-אָוֶן תִּשְׁלֹט-כִּי :

me Deliver .me over dominion have 134  
 מַעֲשֵׂק אָדָם וְאֶשְׁמְרָה

keep will I and : man of oppression the from  
 פְּקוּדֶיךָ פָּנֶיךָ דָּאָר

shine to make thou do face Thy .precepts thy 135  
 כְּעֵבְדֶךָ וְלִמְנִי אֶת-חֻקֶּיךָ :

.statutes thy me teach and : servant thy upon  
 פְּלִגֵּי-מַיִם יִרְדּוּ עֵינֵי

: eyes mine from descend waters of Rivers 136  
 עַל לֹא-שָׁמְרוּ תוֹרָתְךָ :

.law thy kept not have they that

TS ADDI.

upright and , Lord O , art thou Righteous 137  
 צַדִּיק אַתָּה וְהוֹרֵה וְיָשָׁר

that testimonies Thy .judgements thy 138  
 מִשְׁפָּטֶיךָ עֵדוּתְךָ

righteousnesse are commanded hast thou  
 צִוִּיתָ צֶדֶק

: me consumed hath zeal. My truth very and 139  
 וּמֵאֲדָמוֹנֶה קִנְאָתִי צִמְחָתִנִּי

: words thy forgot have enemies mine because  
 כִּי צָרוּ שָׁכַחוּ דְּבָרֶיךָ :

servant thy and , word thy is refined Very 140  
 מֵאֲדָמוֹנֶה אֶמְדָּתְךָ וְעֵבְדֶךָ

: אֶהְיֶה :

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לְטוֹשׁ עַד־כֵּן : עֲדָתְךָ יִאֲדָעָה  
 work to time 'Tis. testimonies thy know may I that

126

לְיוֹהָרָה הַפֶּרֶז תוֹרָתְךָ : טֶלֶן  
 Therefore law thy void made have they : Lord

127

אֶהְבֵּתִי מִצֻּרֶיךָ מִזָּהָב  
 ,gold above precepts thy love

128

וּמִפֶּן : עַל־כֵּן כָּל־פְּקוּדֵי  
 precepts thy all Therefore gold fine then more yea

כָּל־אֶחָד וְיִשְׁרָתִי כָל־אֶחָד  
 way every : right esteemed have I all even  
 שֶׁקֶר שָׁנֵאתִי :  
 .hate I untruth of

פ ט ז

פְּלִאוֹת טוֹתֶיךָ עַל־כֵּן נֶפֶשׁ  
 soul my therefore testimonies thy are Wonderful

129

נִצְרָתָם : פֶּתַח דְּבָרֶיךָ  
 words thy of entrance The .them keepeth

130

יְאִיר מִבֵּן פִּתְיִים : פִּי  
 mouth My .simple the instructing light giveth

131

פָּעַרְתִּי וְאֶשְׁאֶפֶה כִּי לְמִצְוֹתֶיךָ  
 precepts thy to for : panted I and ,opened I

132

יִאֲבֹתִי : פִּנְהָאֵל  
 me upon thou Look .longing a had have I

133

יְחַנֵּנִי כְּמִשְׁפָּט  
 custom thy to according : me pity and

לְאֶהְבִּי : שְׁמֶךָ  
 steps My .name thy love that those towards

133

יְהִי

according Lord O : mercie thy to , according  
 קרבו חייני : כמשפטך  
 nigh draw They .me quicken judgement thy to 150  
 מִתּוֹרַתְךָ זָמַר רָדַפְנִי  
 law thy from : thought wicked a follow that  
 יְהוָה קָרֹב אֵתָּה : רָחֲקוּ  
 ,Lord O ,art thou Near .removed far have they 151  
 יְדַעְתִּי אִמְרָת : כָּל־מִצְוֹתֶיךָ  
 known have I told Of .truth are precepts thy all & 152  
 כִּי לְעוֹלָם מַעֲדוֹתֶיךָ  
 thou ever for that : testimonies thy concerning  
 יִסְדָּתָם :  
 .them founded halt

## R E S H.

יְחַלְצֵנִי רָאֵה—עֲנֵנִי  
 : me deliver and affliction mine Consider 153  
 כִּי־תוֹרַתְךָ לֹא שָׁכַחְתִּי : רִיבָה  
 Defend .forget not do I Law thy for 154  
 לֹא־מָרַחֵךְ וְגָאֵלְנִי רִיבִי  
 thy to according: me redeem and,controverfly my  
 יְשׁוּעָה רָחֹק מִרְשָׁעִים : חֲיֵנִי  
 :wicked the from far is Salvation .me quicken word 155  
 רַחֲמֶיךָ בִּי־חֲקֹךְ : דְּרָשׁוּ לֹא :  
 mercies tender Thy .not keep/they statutes thy for 156  
 כְּמִשְׁפָּטֶיךָ יְהוָה רַבִּים  
 judgements thy to according : Lord O ,many are  
 חֲיֵנִי :

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אַתָּבָה : צַעֲרָאֲנִי וְנִבֹּה

141

thy yet : despised and am I Small .it loveth

פְּקוּדֶיךָ לֹא שָׁכַחְתִּי : צִדְקָתְךָ

142

righteousness Thy .forgotten not have I precepts

צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת :

truth is law thy : and ever for righteousness is

צָרָה -- וּמָצוֹק מֵצָאוֹנִי

143

yet : me found have trouble and Affliction

מִצְוֹתֶיךָ נִשְׂמָשְׁעִי : צֶדֶק

144

righteousness The .delights my are precepts thy

עֲדוּתְךָ לְעוֹלָם יְבִינֵנִי

to me make : ever for is testimonies thy of

וְאַחִירָה :

.live shall I and understand

ק K O P H.

קָרָאתִי בְּכָל-לֵב עֲנֵנִי וְהוֹדָה

145

, Lord O : me , hear heart whole my with cried I

חָקֶךָ אֶצְרָה : קָרָאתֶיךָ

146

thee upon called I .keep will I statutes thy

הוֹשַׁטְנִי וְאֶשְׁמְרָה עֲדוּתְךָ :

testimonies thy keep will I and : me save

קִדְמָתִי בַּנֶּשֶׁף וְאֶשׁוּטָה לְדְבָרְךָ

147

word thy in:cried & twilight the in before came I

יִחְלָתִי : עֵינֵי קִדְמִי אֶשְׁמְרוּ

148

watches night the prevent eies Mine.hoped have I

לְשׁוֹנִי בְּאִמְרָתְךָ : קוֹלִי שִׁמְעָה

149

thou hear voice My .word thy in meditate to

בְּחִשְׁבֹּתְךָ

טל משפטי צדקה :  
 righteousness thy of judgements the upon  
 רבשלום לאהבי תורתך 165  
 law thy love that them to is peace Much  
 ואיז מכשול למי : שפירתי 166  
 hoped have I .them to offence an is nothing and  
 לישועתך יהוה ומצותך  
 commandements thy & : Lord O ,salvation thy for  
 עשיתי : נפשי שמרה ערותך 167  
 testimonies thy kept hath soul My . done have I  
 ואהבם מאד שמרתי 168  
 kept have I .exceedingly them love I and  
 פקידות וערותך כי כל דרכי  
 wayes my all for : testimonies thy and precepts thy  
 נגדך :  
 .thee before are

## T H A U .

תקרב לפניך יהוה 169  
 : Lord O , face thy to near come crie my Let  
 הביןני בדרךך  
 .understand to me make word thy to according  
 תחננני תבוא לפניך 170  
 : face thy to come supplication my Let  
 כאמרתך הצילני : שפתי 171  
 lips My .me deliver word thy to according  
 תבטנה תהללה כי תלמדני  
 me taught hast thou when : praise utter shall  
 תביןני :



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חַיִּי : רַבִּים רִדְפֵי

persecutors my are Many . me quicken

157

וַיִּצְרֵי מַטְוִיֶּתְךָ

have I testimonies thy from yet:enemies mine and

לֹא נִמְוִיתִי : רֵאִיתִי בְּנֵדִים

transgressors the beheld I .declined not

158

וְאַתְּקִוִּיטָה אֲשֶׁר אָמַרְתָּךְ

have they word thy because: grieved was and

לֹא שָׁמְרוּ : רָאָה כִּי פְקוּדֶיךָ אֶהְבֵּתִי

:love I precepts thy because Consider .kept not

159

יְהוָה כַּחַסְדֶּךָ חַיִּי :

.me quicken mercy thy to according , Lord O

רָאשׁ דְּבָרְךָ אֱמֶת וְלִעֲוָלִים

ever for and ,truth is word thy of beginning The

160

כָּל־מִשְׁפָּט צִדְקָה :

.righteousness thy of judgement every is

שׁ S C H I N .

שָׁרִים רִדְפוּנִי חֲנוּם

:cause without me persecuted have Princes

161

וּמִדְבָּרֶיךָ לִבִּי פָחַד :

.awe in standeth heart my word thy of but

אֶנְכִישׁ טַל־אֲמַרְתָּךְ : כְּמוֹצֵא

find that one as : word thy over rejoyce I

162

רַב שָׁלַל : שָׁקַר שָׁנֵאתִי נֶאֱתַטְבֶּה תוֹרָתְךָ

law thy but :abhorre and hate I lie A . spoil great

163

אֶהְבֵּתִי : שִׁבְעַת יָמִים הִלְלִיתִךָ

thee praise I do day a in times Seven .love I

164

עַל

cents, then of the quantity of the vowels : for the syllable which is long by position, *Dageshed*, or consisting of a long vowel, very often is short in pronunciation; as פְּקוּדִים פְּקֻדָּהּ מְפַקֵּד.

Every word is noted with a Grammaticall accent, except that which is joyned with the following word by *Makkaph*.

I will not spend time about monosyllables, for whether the accent be put before the vowel, or after it, is little alteration to the sound, although it belongs more to the syntax.

*Of the seat of accents in nouns.*

**Rule I.** All nouns whose last vowel is long, have an accent in the last syllable; whence it follows that all plurals ought so to be accented, as תְּרוֹמָה יָקֵן דְּבַר מְלָכִים סָתִי מְלָכֹת אֲבֹהֵי יְהוּדִי first from this rule, those are excepted which end in י after י as יְהוּדִי, or after ׀ as שְׂבִי secondly those that end in ה, as בְּחֹרֶה.

**Rule II.** All nouns whose last vowel is one of the short vowels obtain the accent in the last syllable save one (and hence it follows that all *Duals*, are *Milhet*) עֲנִים שֵׁי בֵּית סֵפֶר נֶעֱד first from this rule those are excepted which end in ה, as פְּרָאָה except a word of one syllable follow, or *Milhet*: and hither may be reduced those that were excepted in the former rule. secondly from this rule is excepted, a word of two syllables ending in - or ׀ after *Sheva*, as שְׁכֵם דְּבַשׁ thirdly those that end in ׀ as חֲרָבִי. To the precedent rules are referred all participles, both of the present and prater tense (because they are declined after the manner

חֲקֹקֶיךָ : לְשׁוֹנִי תִצֵּן אִמְרֹתֶיךָ  
 172 thy of speak shall tongue My .statutes thy  
 כִּי כָל-מִצְוֹתֶיךָ צֶדֶק :  
 173 righteousness are commandments thy all for  
 יְהִי-חַדְתִּי לְעֹזְרִנִּי כִּי בְּחֹדְתִּי  
 174 chosen have I for : me help to be hand thy Let  
 פְּקוּדֶיךָ תִּצַּלְתִּי לְיִשׁוּעָתְךָ  
 175 ,salvation thy forlonged have I .precepts thy  
 יְהוָה וְתוֹרָתְךָ שִׂשְׁשָׁנִי : נַפְשִׁי-חַי  
 176 live soul my Let.delight my is law thy & ,Lord O  
 וְתַחֲלִלְךָ וּמִשְׁפָּטֶיךָ  
 judgements thy and : thee praise shall it and  
 יַעֲזֹרֵנִי : תַּעֲזֹרֵתִי כִּשְׂרָה  
 177 sheep a as astray gone have I .me help shall  
 אֲבֹר בְּקֶשׁ עֲבֹדְךָ כִּי מִצְוֹתֶיךָ  
 178 commandments thy for : servant thy seek lost  
 לֹא שִׁכַּחְתִּי :  
 179 .forget not do I

*The end of the 119. Psalm.*

## CERTAIN

Short and pertinent rules concerning the seat of accents in nouns, and verbs, participles, and pronouns, affixes, and words undeclined.

In this holy tongue, as in the *Greek*, the pronunciation rather dependeth of the situation of the accents,

stand, differeth from בָּנוּ they have built) נִסְבּוּ the like reason is also in the fœm. sing. and masc. plur. of the imperat. Kal. and Niphal of each form, and the 1. pers. sing. fœm. and 2. and 3. plur. masc. the future. Defectives 2<sup>d</sup>. also in the foresaid perfect of the præter. and fut. of Hoph. are thus accented.

*Of the seat of accents in words undeclined, namely,*

In adverbs, prepositions, conjunctions, and interjections, the two generall rules to nouns may suffice. The last syllable having a long vowel, an accent is therein; as הָבָה לֹלֵא בִטְבוֹד אִיכָה except פִּנְמָה נִחַלִּילָה, but the last vowel being a short vowel the accent is in the last syllable save one: as מִדָּם מִן אֲשֶׁר לְעַמָּה אֲחֵרָה &c. except נִבָּה.

*The seat of accents in affixes.*

These affixes הַ נוּ נוּי always do accent the last syllable save one, but the affixes הַ וּ הַ וּי always do prolong the accent to the last syllable.

הַ. In any place and paragogick in the last syllable save one is to be accented, that it may differ from the fœminine, as אֲנִיחָה אֲרָצָה וְשׁוֹטְחָה לִילָה הָמָה these affixes הַ and וּ may have an accent in either of them, הַ after וּ (or וּ, or וּ, or: quiesc.) is Milhel, otherwise milra, וּ after וּ hath an accent in the last syllable save one, otherwise in the last.

number of adjectives ) also pronouns, ( for that they  
 to the office of nouns, onely from the first rule is ex-  
 cepted **וְיָנִין** from the second rule **וְיָנִין וְיָנִין** ) also  
 the infinitive of all verbs: but 'tis otherwise judged  
 concerning the preter tense, future, and imperative.

*Of the seat of accents in verbs.*

**Rule I.** All persons of verbs of what conjugation,  
 form, or gender soever they be, ending with these ser-  
 vile syllables **וְיָנִין וְיָנִין וְיָנִין** that is, the first and second  
 person singular masc. and first plurall of the præter:  
 and the second and third plural feminine future, and  
 the plurall fem. of the imperative, have the accent in  
 the last syllable save one.

**Rule II.** all other terminations are accented in the  
 last syllable: whether they be persons of perfect verbs,  
 or of anomalies, of what number, or gender soever.

First hence are excepted all persons of all verbs in  
*Hipbil* that have in the last syllable save one 'the Cha-  
 racteristicall of the conjugation either clearly or  
 obscurely in *Dagesh*, and "def. 2<sup>a</sup>) in the same syl-  
 lable they keep the accent, and third plurall of the  
 præter. and in the sing. fœm. and plur. masc. of the im-  
 perat. and in the second fœm. sing. and second and  
 third masc. plural of the future, of all forms and con-  
 jugations.

Secondly some defectives, and quiescent 2<sup>a</sup> in  
*Kal*. and *Niphal* in the præter. *Kal* and *Niph.* third  
 fœm. singul. as **קָמָה סָבָה** (which differs by *Milhel*  
 from the participle præsent. *Milra* **קָמָה נִסְבָּה**)  
 and the third plural **קָמוּ סָבוּ** ( and so **בָּנוּ** they under-  
 stand,



earth, and when you dye, the Angels shall  
 carry your soules into Paradise, while your  
 bodies repose themselves in their graves  
 as a bed of down, till the Lord of Glory  
 shall return to judg both quick and dead  
 where the body being raised and reunited  
 to the soul, both soul and body shall live  
 in the perpetual vision and fruition of God  
 To which glory he for his mercy brings us  
 who hath so dearly bought us, even Jesus  
 Christ, *the Author and finisher of our faith*  
 To whom with the Father, and the blessed  
 Spirit be ascribed all, honour, glory,  
 praise, thanksgiving and obedience  
 from this time forth and for ever-

more.

**FINIS.**

liberty of the proper place of the accents, but  
be removed, from the last syllable to the last save  
for diverse causes.

For the nearness of an accent in the following  
קָרָא לִירֵה or בָּנִה עֵר.

For some separating distinguishing accent, or  
as פָּקֶדוּ for פָּקְדוּ.

For הָיִה, the particle of the future set before.

And lastly, for the converse of the future as

But from the last syllable save one to the last it  
kech the converse of the preterperfect to de-  
as יִפְקְדֵנִי I shall visit, וְאֶסְרֹחֲנִי and I shall speak  
and thou shalt give.



FINIS.

